

CONFIDENTIAL.]

[No. 50 of 1909.]

## REPORT

# NATIVE PAPERS IN BENGAL

Week ending the 18th December 1909.

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No.	Name of Publication.	Where published.	Section.	Name, caste and age of Editor.	Circulation.
	<b>BENGAL.</b>				
1	"Anandian" ...	Calcutta ...	Weekly	...	1,000
2	"Bangabandhu" ...	Ditto ...	Do.	...	500
3	"Bangabhum" ...	Ditto ...	Do.	...	...
4	"Bangaratna" ...	Banghat ...	Do.	...	...
5	"Bangavasi" ...	Calcutta ...	Do.	...	...
6	"Bankura Darpan" ...	Bankura ...	Do.	...	...
7	"Basanti" ...	Calcutta ...	Do.	...	...
8	"Bharat Chitra" ...	Ditto ...	Do.	...	...
9	"Birbhum Hitavadi" ...	Said ...	Do.	...	...
10	"Birbhum Varta" ...	Do. ...	Do.	...	...
11	"Burdwan Sanjivani" ...	Burdwan ...	Do.	...	...
12	"Chinsura Varistaka" ...	Chinsura ...	Do.	...	...
13	"Daily Hitavadi" ...	Calcutta ...	Daily	...	...
14	"Dainik Chandrika" ...	Ditto ...	Do.	...	...
15	"Dharma-o-Karma" ...	Ditto ...	Monthly	...	...
16	"Education Gazette" ...	Calcutta ...	Weekly	...	...
17	"Kanta" ...	Calcutta ...	Do.	...	...
18	"Hitavadi" ...	Ditto ...	Do.	...	...
19	"Hindusthan" ...	Ditto ...	Do.	...	...
20	"Howrah Hitavadi" ...	Howrah ...	Do.	...	...
21	"Jagaran" ...	Bagerhat ...	Do.	...	...
22	"Jaschar" ...	Jessore ...	Do.	...	...
23	"Kalyani" ...	Magura ...	Do.	...	...
24	"Khulnabasi" ...	Khulna ...	Do.	...	...
25	"Manbhum" ...	Farulia ...	Do.	...	...
26	"Matribhumi" ...	Chandernagore ...	Do.	...	...
27	"Mihir-o-Sudhakar" ...	Calcutta ...	Do.	...	...
28	"Murshidabad Hitavadi" ...	Saidabad ...	Do.	...	...
29	"Nadia" ...	Krishnagar ...	Do.	...	...
30	"Navajivani-o-Swadeshi Christian." ...	Calcutta ...	Tri-Weekly	...	...
31	"Nayak" ...	Ditto ...	Daily and Weekly.	...	...
32	"Nihar" ...	Coutai ...	Weekly	...	...
33	"Nivedan" ...	Calcutta ...	Do.	...	...
34	"Pallivarta" ...	Bongong ...	Do.	...	...
35	"Pallivasi" ...	Kalna ...	Do.	...	...
36	"Prachar" ...	Calcutta ...	Monthly	...	...
37	"Prasun" ...	Katwa ...	Weekly	...	...
38	"Pratihar" ...	Barhampore ...	Do.	...	...
39	"Prava" ...	Calcutta ...	Do.	...	...
40	"Prabhat" ...	Ditto ...	Do.	...	...
41	"Parulia Darpan" ...	Farulia ...	Do.	...	...
42	"Ratanakar" ...	Assam ...	Do.	...	...
43	"Samaj Darpan" ...	Salbia ...	Do.	...	...
44	"Samay" ...	Calcutta ...	Do.	...	...
45	"Samsilani" ...	Barhampore ...	Do.	...	...

( 1706 )

## LIST OF NEWSPAPERS—continued.

No.	Name of Publication.	Where published.	Edition.	Name, rank and age of Editor.	Circulation.
<b>BENGAL—contd.</b>					
46	"Samvad Purnachandrodya"	Calcutta ...	Daily	Purna Chandra Ghatak, age 45, Brahmin.	50
47	"Sanjvani" ...	Ditto ...	Weekly	Shiva Nath Sastri and Ramchandra Chatterjee.	7,700
48	"Sevika" ...	Diamond Harbour ...	Monthly	...	...
49	"Satan" ...	Calcutta ...	Weekly	Moulvi Muhammad Moniruzzaman of Chittagong.	1,500
50	"Samar Bhasat" ...	Howrah ...	Do.	Rabindra Das Gupta, age 35, Baidya.	3,000
51	"Sri Sri Vikram Priya- Ananda Ram Patra."	Calcutta ...	Do.	Ram Mohan Chakravarti, age 37, Brahmin.	2,000
52	"Swadish" ...	Ditto ...	Do.	S. C. Lahiri, Pat. Lovett and Pandit Rajkumari Sanyal.	500
53	"Tamalika" ...	Tamul ...	Do.	Sita Nath Mondal, age 35, Hindu.	300
54	"Twenty-four Parganas Var- taka."	Bhowanipar ...	Do.	Hem Chandra Nag, age 35, Kayastha.	500
<b>HINDI.</b>					
55	"Bharat Mitra" ...	Calcutta ...	Weekly	Mahabir Prasad, age 35, Vaisya; and Ananta Lal Chakravarti, age 40, Brahmin.	3,500
56	"Bihar Bandhu" ...	Bankipore ...	Do.	Nanda Kumar Sharma, age 35, Kayastha.	500
57	"Bir Bharat" ...	Calcutta ...	Do.	Pranath Dutta, age 35, Kayastha.	500
58	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Rev. E. Moller, Superintendent, G. E. L. Mission, Ranchi.	1,000
59	"Gyanoday" ...	Calcutta ...	Monthly	...	Never received.
60	"Jain Gajet" ...	Arrah ...	Weekly	Printed and published in the United Provinces.	Ceased exist.
61	"Jain Patrika" ...	Calcutta ...	Monthly	...	...
62	"Hindi Bangavasi" ...	Ditto ...	Weekly	Hari Kisan Joshi, age 30, Khatri.	4,000
63	"Hivarta" ...	Ditto ...	Do.	Rao Purandhar, age 35, Mahatta Brahmin.	3,000
64	"Lokmani Upadesh Lahri"	Gaya ...	Monthly	...	...
65	"Marwari" ...	Calcutta ...	Do.	R. K. Taksavala, age 34, Hindu Agarwala.	500
66	"Marwari Bandhu" ...	Ditto ...	Weekly	...	Ceased exist.
67	"Narsingha" ...	Ditto ...	Monthly	...	Dina.
68	"Shikha" ...	Arrah ...	Weekly	Gokharam Singh, age 35, Bahhan	200
<b>PERSIAN.</b>					
69	"Nameri-Maqaddas- Hablul Matin"	Calcutta ...	Weekly	Syed Jaleuddin al-Hussaini, Muham- madan.	...
<b>URDU.</b>					
70	"Ain-i-Jahar Gup" ...	Bankipore ...	Weekly	...	No received.
71	"Al Fanz" ...	Ditto ...	Do.	...	No received.
72	"Bihar Gazette" ...	Ditto ...	Do.	Muhammad Mureed Ali Khan, age 45	200
73	"Dar-us-Sultanat" ...	Calcutta ...	Do.	Quasi Abdul Latif, age 35, Muham- madan.	...
74	"Khawah Mokhal Fanz" ...	Gaya ...	Do.	...	Ceased exist.
<b>URIA.</b>					
75	"Garjatbasini" ...	Talcher ...	Weekly	Shagi Nath Mishra, age 40, Brahmin.	...
76	"Manorama" ...	Bariyada ...	Do.	...	...
77	"Nilachal Samachar" ...	Puri ...	Do.	Baidya Nath Singh, age 31, Punjabi	500
78	"Sambalpur Hitaichini" ...	Bamra ...	Do.	Dinabandhu Padhan.	...
79	"Samvad Vahika" ...	Balasore ...	Do.	Harish Chandra Sarkar, age 52, Sad- gop.	...
80	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, age 47, Tamuli	...
81	"Utkal Darpan" ...	Sambalpur ...	Do.	...	...
82	"Utkal Dipika" ...	Cuttack ...	Do.	Gouri Sankar Nay, age 75	...
83	"Utkal Sakti" ...	Calcutta ...	Do.	...	...
84	"Utkal Varta" ...	Ditto ...	Do.	Moni Lal Moharana, age 45, Hindu Karmakar.	...

( 1707 )

*Additions to, and alterations in, the list of Vernacular Newspapers.*

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
Bengali.					
6A	"Bangla" ...	Santipur ...	Weekly	Aravinda Ghosh .....	.....
14A	"Dharma" ...	Calcutta ...	Do.		.....
26A	"Medini Sandhav" ...	Midnapore ...	Do.		.....
28A	"Karmayogin" ...	Calcutta ...	Do.		.....
Hindi.					
64A	"Bharat Bandhu" ...	Calcutta ...	Weekly	Jaganand Kumar .....	.....
68A	"Tirhut Samachar" ...	Musaffarpur ...	Do.		.....
68B	"Sri Sanatan Dharm" ...	Calcutta ...	Do.		.....
Urdu.					
74A	"Najmul Akhbar" ...	Calcutta ...	Weekly	S. M. Nazim Hussain ...	Closed to
74B	"Star of India" ...	Arrah ...	Do.	Zahurul Haque ...	exist. ....
Bengali.					
47	"Sandhya" ...	Calcutta ...	Weekly	.....	Closed to
Hindi.					
	"Banga Kesri" ...	Calcutta ...	Weekly	.....	.....

( 11 )  
 Additions to, and alterations of, the list of Manuscripts in the collection of the British Museum.

Date	Author	Title	Language	Notes
1801	A. B.	C. D.	E. F.	G. H.
1802	I. J.	K. L.	M. N.	O. P.
1803	Q. R.	S. T.	U. V.	W. X.
1804	Y. Z.	A. B.	C. D.	E. F.
1805	G. H.	I. J.	K. L.	M. N.
1806	O. P.	Q. R.	S. T.	U. V.
1807	W. X.	Y. Z.	A. B.	C. D.
1808	E. F.	G. H.	I. J.	K. L.

## I.—FOREIGN POLITICS.

THE *Nawal Muzedda Hazbi Motia* [Calcutta] of the 6th December has the following on the present situation in Persia:—

## Situation in Persia.

In the course of the last year and-a-half Persia offered itself as a field to the representatives of the two neighbours for a practice in politics. Hitherto they had no power of interviewing the Amirs, nobles, and men of influence in connection with the civil affairs of Persia, or posing as arbitrators in a dispute. During the despotic rule the influence of the ambassadors and representatives of both the Powers was limited to the Court, the Provinces and the dependencies; but during the recent revolution they found an opportunity of extending the range of that influence to the nation and striking terror into the hearts of individuals. The history of the domination of Russia in the Caucasus, and of England in India, as well as the present attitude of both in respect of affairs in Persia, have furnished us with an opportunity to note a few points. We find that the measures initiated by the neighbours are more drastic than even those adopted by them in the Caucasus and India.

No Power makes any display of high-handedness when making unlawful acquisitions, and it is against statesmanship to declare any intention of colonising or of disturbing the integrity of another State. It is for this reason that the two Powers do not fall behind in their profusion of solicitude for the welfare of Persia. Wise statesmen aim merely at the result, no matter in what way it is brought about.

The Persians should never think that the English are the well-wishers of the Constitution, and the Russians are in favour of despotic rule. Their outward expressions are mere pieces of State craft. Russia and England are at one with each other in respect of Persian affairs. Whatever difference is witnessed between them, is only a sort of mock fight for defrauding their victim, or an outcome of personal interest. This is verified by the Anglo-Russian Convention which settled the Persian question.

What has been the result of all the protests in the Parliament and emphatic writings in the English papers? Is it a secret that the English have been trying to increase the influence of the Russians in the North, as the latter are doing the same for their allies in the South? How blind must we be if we fail to perceive their strong political tactics in the North and South! They aim at creating a party feeling in Persia in their own interest, so that they may tame the people in general to submission. Before long they will weaken the natural strength of Persia, and take possession of the country without bloodshed or any considerable expense by setting the people one against the other, and siding sometimes with one party and sometimes with the other.

About 35 years ago, the English entered into an alliance with the late Amir Abdul Rahman Khan of Afghanistan, but they have not yet been able to increase their influence in the least in that country in spite of their subsidising the Amir with millions of money every year. Why? Because the vigilant Afghan officials are ever on the guard against any increase of English influence in their country, and always prepared to counteract the very first movement of the latter. The English are therefore silent, being unwilling to incur a heavy loss in lieu of a trifling gain. On the contrary, the easy-going, pleasure-seeking, comfort-loving and short-sighted Persians are quite indifferent to the growth of foreign influence, no matter how prejudicial it may be to their interest. They are thus gradually letting their imaginary comfort slip from their hands on account of carelessness on their part, just as has been the case with the Indians and the Canadians. It is a pity that the Persians should show their submission to their neighbours, being incapable of checking their armed strength. The present political situation in Persia is very serious. The Persians have not yet realised their natural strength, neither have they understood the internal and external impediments created by their neighbours. The high-handedness of the neighbours in their dealings with us is not the outcome of their strength and power, but is due to the fact that they have found us devoid of sense, tested

NAVAL MUZEDDA  
HAZBI MOTIA,  
Dec. 6th, 1901.

our feeling of fear and submission, and witnessed the non-existence of any obstacle in our country.

**NANAI MUGABDAS**  
**MARUL MATHE,**  
Dec. 6th, 1909.

2. In noticing the message of greeting sent by the British Parliament to the Persian (Mejlis, the *Namâi Majlis-e Hukumat*) the *Mejlis* [Calcutta] of the 6th December says:—

The British Parliament greeting the *Mejlis*. It is beyond our power to pay off the debt of gratitude we owe to the British Liberals in the reinstatement of the Constitution. This charming telegram is based on the love of the British Liberals for the Persians. The Persians will always remember the services done to them by this liberal nation, and will note in their national history the name of the English as supporters of liberty. As the work is incomplete, we have not yet found an opportunity of expressing our thanks to them. We shall, however, by the grace of God, shortly be in a position to bless them from the core of our heart in these words: "Long life to the freedom-loving English nation—the supporter and helper of the Persian Constitution."

**SHARAT MITRA,**  
Dec. 11th, 1909.

3. The *Bharat Mitra* [Calcutta] of the 11th December writes:—

The Chinese officials of Kashgar oppress the Hindu traders of Shikarpur who have gone and settled at Kashgar. and it is to be much regretted that Captain Shuttleworth, the British Consul, there, is assisting those officials in ousting the Hindus from that place, instead of protecting them. Will the Government of India be disposed to point out to the Captain some fair way of settling the dispute?

**BANGAVASI,**  
Dec. 11th, 1909.

4. The *Bangavasi* [Calcutta] of the 11th December bears that Hindu merchants residing at Kashgar in Chinese Turkestan are being compelled by the Chinese Government to wind up their money-lending business with the connivance of the British Resident there. This attitude of the British Resident is indeed deplorable. Has Kashgar come to be another Transvaal?

**DARUS SUZUKAT,**  
Dec. 10th, 1909.

5. Referring to the present agitation in the Transvaal the *Darus Suzukati* [Calcutta] of the 10th December says:—

The Transvaal Indians. It is true that the emigrants to the Transvaal are mostly the illiterate coolies who cannot be expected to have refined manners, but when the Transvaal Government has done away with any distinction between the learned and illiterate Indians and tried to drive all the Asiatics by one and the same wand by introducing the colour distinction in the country, the civilised Indians must be dissatisfied with the policy. We admit that every self-governing colony can in her own interest issue laws against the influx of men of a different nationality; but this question should not exceed the bounds of humanity and etiquette. The account given by Mr. Pollock at the meeting held at the Town Hall on Friday last, if true, can not but rend the hearts of the Indians.

There can be no other remedy, except that the Government of India should prohibit the enlistment of the Indians for labour in the Transvaal and South Africa, where the Indians meet with ill-treatment. The coolies can find employment easily in Burma and Hindustan; they can earn their subsistence by following various sorts of agricultural and industrial occupations here. The Indians are confident that the benign Government will surely meet this intricate question by adopting measures which would confer on them the same dignity and honour which they have been enjoying in India, failing which it will prohibit their emigration to the Transvaal.

**SHR SHARAT,**  
Dec. 10th, 1909.

6. Referring to the same subject the *Shr Bharat* [Calcutta] of the 12th December says that it would have been better if

the Government of India had disallowed the entry of the colonial whites into India; but why shall the Government adopt such a policy? On the one hand the English cannot interfere with the administration of the Transvaal, Australia and Canada and are therefore unable to check the oppression committed on the Indians in those colonies; on the other if the Government stop the emigration of the Indians to the Transvaal the latter may try to become independent of the mother country. It is owing to these apprehensions that the English hesitate in taking the part of the Indians. If the Indians then take the matter in their own hands and desist from

emigrating to the Transvaal the whole dispute would be over, no matter the Government helps them or not.

7. In an article under the heading "Indians in the Transvaal" the *Dharm* [Calcutta] of the 6th December writes:—

Indians in the Transvaal. The example of firmness and self-sacrifice, which the Indian residents of the Transvaal have shown and are showing is unparalleled in the world. The ancient teachings and spirit of the Aryas have not yet been aroused in India nor even in Bengal with the same force as they have been in that far-off land in the hearts of the coolies, labourers and shopkeepers who are helpless and trampled under foot. In Bengal we have supported constitutional resistance by words alone, whereas in the Transvaal they are by their deeds showing the most brilliant example of this, and yet in the Transvaal there is not even a tithe of the opportunities and chances for an easy attainment of the object that there are in India. One is sometimes led to think that their attempts are useless and that they are putting up with so much of sufferings, loss of money, insult and persecution all for nothing. In India there are thirty crores of us sons of India, while the officials and their own countrymen whose help they can count upon are but a handful of men. If these thirty crores of men take to constitutional resistance and keep it up for just ten days despotism will be destroyed of itself. Even if one crore of men follow that line of action with firmness a revolution can be easily brought about within a year by peaceful, irreproachable and lawful means. In the Transvaal a handful of Indian are engaged in a struggle with the people of that country without any strength and any leverage. If these Indians rot in jail or are driven from the country the poorer classes of the people of the Transvaal will, of course, suffer some pecuniary loss and some inconvenience for a short time, but there is no likelihood of the country and its inhabitants suffering any serious or lasting injury. The enemies of the Indian residents rather wish for such a consequence. Archimedes used to say, "If I can obtain a place on which I can support my lever I can lift the earth to the sky." These Indians have neither a lever nor a fulcrum but still they want to raise the earth to the sky. Yet their labours are never to be in vain. Mr. Gandhi says, "We Indians have faith in spiritual strength, and by spiritual strength will overcome all obstacles." Is it possible for any other nation except the Indians to possess this knowledge, this faith and this devotion? India's greatness lies in this, that this devotion makes thousands and thousands of men, both educated and uneducated, defy the pleasures and sufferings of the world, and engage themselves in such a difficult undertaking with hearts as simple as their courage is steadfast. May be that the object which they are undergoing so much sufferings to attain will not come into their hands. But this noble endeavour will lead to a noble result, for there is not the least doubt that this will help on the future advancement of the people of India.

In another article the same paper notices the meeting recently held in the Town Hall, Calcutta, to protest against the ill-treatment of Indians in the Transvaal and says:—

It is useless to expect the Government of India to protect the Transvaal Indians, for much as they disapprove of the barbarous treatment of the Indian residents in the Transvaal our officials are powerless to do anything for them. Where the welfare of India clashes with the welfare of England the Indian officials are unable to do any good to India, no matter how much they may wish to do so. And so the officials do not dare to displease the Colonists as by so doing they will injure the interests of England. We would, however, advise that we Indians should give every help to our fellow-countrymen residing in the Transvaal and promote the spread of education among them. This will no doubt require money, but since the Government of India has every sympathy with the Transvaal Indians there is no reason why the people of India should fight shy of helping them. And lastly let protest meetings be held all over the country and a spiritual force aroused among the people who will then be able to protect their fellow-countrymen in the Transvaal. But until there is real unity among us, until we cease to be in the leading strings of Bombay, there is no hope of our being able to do this.

( 1719 )

**HINDUSTHAN,**  
Dec. 4th, 1909.

8. Referring to Lord Crewe's statement that the British Government is powerless to interfere with the decisions of the Transvaal Government with regard to the British Indians the *Hindusthan* [Calcutta] of the 4th December observes:—

Since opposition to the all-powerful Transvaal Government is sure to make the position of the Indians more and more desperate, attempts should be made to appease the wrath of the Transvaal authorities, for the display of spirit by the weaker party can only make matters worse.

**HOWRAH HITAIKHI,**  
Dec. 4th, 1909.

9. Referring to the statement made by Lord Crewe, Secretary of State for the Colonies, in Parliament that the grievances of the Transvaal Indians against the Transvaal Government are for the most part imaginary, the *Howrah Hitaiishi* [Howrah] of the 4th December writes:—

We are unable to appreciate the force of the arguments of Lord Crewe. If the Indians are not permitted to set foot on certain colonies which form part of the British Empire, why should not the Imperial Government retaliate by excluding those colonists from India? This is what justice and fairness demands, and the Imperial Government can certainly do this much for India easily, without at all interfering with the internal affairs of the self-governing colonies.

## II.—HOME ADMINISTRATION.

### (a)—Police.

**HITAVADI,**  
Dec. 10th, 1909.

10. Referring to Mr. Halliday's speech at the St. Andrew's dinner the *Hitavadi* [Calcutta] of the 10th December writes:—

Mr. Halliday expresses regret because the public speak ill of the police, and since he is the head of the Calcutta Police it is but natural that he should be sorry to find his men held in slight esteem. We know that he does his best to reform the police, but they remain as bad as ever all the same. The Commissioner of Police says that the Calcutta Police will be remodelled after the fashion of the Police in England. We have heard that in London policemen are always polite to the public. Can this be said to be the case with the Hindusthani constables of our city, who are notorious for their rudeness? Mr. Halliday next says that the Calcutta Police are the servants of the citizens. If by "citizens" Mr. Halliday means the white citizens then, of course, he is right in saying this. According to Lord Curzon "Indian public" means the white residents of India, the Indians, who are "natives," not coming under the category of "public." We do not know whether Mr. Halliday holds a view similar to that of Lord Curzon. Everyone knows that the police constables of Calcutta pay every respect to white men and are always ready to obey their orders. The treatment, however, which the constables accord to Indians leads one to think that the public are but the slaves of the police. Many shop-keepers in Barabazar forcibly take away their customers' money while only a few yards off the keepers of the peace tricked up in their red turbans parade the streets with dignified footsteps. If any of the victims go and seek a constable's help in recovering the money he may have been robbed of, he only receives an insult for his pains. If policemen behave rudely with the public the latter cannot easily expect any redress. We are not aware whether the Commissioner is taking any measures to put a stop to all this. We would suggest that the idea should be impressed into the mind of every recruit to the police service that policemen are the servants and not the masters of the public. It is then alone that there may be some check upon police high-handedness. If instead of pampering police officers the authorities instruct them to do their duties some real reform can be made in the police.

**BASUMATI,**  
Dec. 11th, 1909.

11. The *Basumati* [Calcutta] of the 11th December quotes from the *Parikarant* of Sylhet a case of violation of a young girl named Abani, grand-daughter of one Baikuntha female in East Bengal.

Nath Nandi of the village of Itahola in the Madhavpur thana, and in commenting on this intelligence writes:—

This form of outrage, once highly prevalent in Eastern Bengal, is now entering Sylhet. We quote this piece of news for the information of the Government.

(b)—Working of the Courts.

12. Referring to the acquittal of the Sub-Inspector Gajadhar Prasad of the Agra Police, who was charged with assault and wrongful confinement of several persons, the

A nice judgment.

*Hitvarta* [Calcutta] of the 9th December remarks:—

What a nice piece of justice! The complainant was assaulted. It is possible that the accused committed the assault. The accused was a police officer. These facts have been admitted in the judgment, but still the latter has been acquitted and the beating has been of no consequence.

(c)—Jails.

13. Referring to the fine of Rs. 3 imposed by the Magistrate of Belgaon (Bombay) on a lad named Gangadhar Bapu Gadre

Uttering the name of a convict.

on a charge of having acted against the orders of the Magistrate in crying out the names Sivaji, Tilak, etc., the *Bir Bharat* [Calcutta] of the 12th December says that it did not know so long that uttering the names of convicts is an offence; nay no man with a knowledge of law, not even Sir Lawrence Jenkins, is aware of such a law.

14. The refusal of the High Court to transfer the case against the

Rejoicing modified.

*Hitvarti* to its own file has taken away much of the relish of the universal rejoicing felt at the change which recently came over the High Court, so writes the *Bharat Mitra* of the 11th December.

15. The disparity in the sentences recently passed by two different courts

A striking disparity.

in Calcutta has filled the *Bharat Mitra* [Calcutta] of the 11th December with surprise. A Muhammadan Magistrate (viz., Maulvi Abdullah of the Alipore Police Court) sentenced a Hindu offender to three months' imprisonment for cheating a man in respect of a few cauliflowers, while Mr. Begchi, a Hindu Magistrate of the Sealdah Police Court, sentenced a Muhammadan offender on a much graver charge, viz., an attempt to outrage the modesty of a woman after kidnapping her, to only two months' imprisonment.

This striking disparity in sentences gives rise to much reflection.

16. Referring to the efforts for a separate Munsiff for Barh, the *Bihar*

A separate Munsiff for Barh.

Munsiffs at Patna.

*Bandha* [Bankipore] of 11th December says there is no necessity for it as there are already four

17. The *Jasakar* [Jessore] of the 2nd December takes exception to the

Treatment of Alipore bomb prisoners in jail.

accused in the Alipore bomb case being treated as ordinary convicts during the time they were in jail while their case was being tried in the Alipore court, and also to their being compelled to work out their sentences during the hearing of their appeals in the High Court. The paper thinks it to be against all ideas of reason that a person whose guilt is not established should have to suffer punishment.

(d)—Education.

18. The *Samay* [Calcutta] of the 10th December thanks the Director of

Arabic and Sanskrit scholarships in the United Provinces.

Public Instruction, United Provinces, for inaugurating two scholarships for the study of Arabic and Sanskrit on scientific lines, and suggests that the Director of Public Instruction in this province should also do the same.

HITVARTA,  
Dec. 9th, 1909.

BIR BHARAT,  
Dec. 12th, 1909.

BHARAT MITRA,  
Dec. 11th, 1909.

BHARAT MITRA,  
Dec. 11th, 1909.

BHARAT BANDHU,  
Dec. 11th, 1909.

JASAKAR,  
Dec. 2nd, 1909.

SHAMAY,  
Dec. 10th, 1909.

## (c)—Local Self Government and Municipal Administration.

SAMAY,  
Dec. 10th, 1909.

19. Referring to the despatch of Captain Green to investigate into the cause of the epidemic of ber-ber in Calcutta, the *Samay* [Calcutta] of the 10th December suggests that he should have one or two Bengali doctors to help him in his investigations. The appointment of a European medical man on a fat salary, says the paper, may be all very well so far as an academic discussion on the epidemic is concerned, but it is not likely to do any practical good.

## (f)—Questions affecting the land.

MIHAR,  
Dec. 7th, 1909.

20. The *Nitar* [Cuttack] of the 7th December publishes a communicated article in which the writer makes the allegation that raiyats are being fined for contempt of court by the Midnapore Settlement Officers simply to make their presence and their importance felt by them. The writer continues:—

That the pitched tent is a sort of court of justice and contains no ordinary man but one who is the undisputed lord of their destinies must be impressed on the raiyats. And how can this be effectively done, but by fining some of them Rs. 5 to Rs. 10? Such fines have been inflicted on some for the offence of contempt of court committed by talking or smoking near the settlement court. Now, under Rule 104 of the Bengal Settlement Manual, 1908, Part I, Chapter VI, a person may be punished for "insults and interruptions offered to him" while the court is doing his duty. But talking or smoking cannot be included under contempt of court. The Settlement Officers are no doubt young and inexperienced men, but they have to deal with ignorant raiyats of the multifarious many of whom have not ever seen a court in their lives. The writer claims wide experience of matters connected with court discipline and maintains that nowhere were people punished for acts which have brought on the heads of the poor raiyats of Midnapore such dire punishment. The following are some of the incidents of which the writer was an eye-witness:—

(1) A raiyat was brought before the court and charged with making noise. The man denied having made noise, but he was, nevertheless, fined Rs. 5.

(2) At a certain camp while the Settlement Officer was coming to court he saw a raiyat smoking on the road. The man was fined Rs. 5.

(3) A man was fined Rs. 10 for refusing to sign the order-sheet. But the Settlement Officer might have passed the necessary orders after taking evidence.

(4) Some men were singing while passing along the public road at night not knowing that the Settlement court was being held even at such a late hour. They were brought before the court charged with contempt of court and ordered to pay a fine of Rs. 10. But the men protested their innocence and refused to pay the fine, and the court was obliged to let them go.

## (g)—Railways and Communications, including Canals and Irrigation.

PRASUN,  
Dec. 10th, 1909.

21. The *Prasun* [Katwa] of the 10th December publishes a communicated article in which the writer draws the attention of the authorities on the neglected condition of the embankment on the river Ajay near the Bhandergadya village, ten miles to the west of Katwa. This embankment is an important one and it protects many villages from the disastrous floods in the Ajay river. It is hoped that the matter will attract the attention of the District Engineer.

DAILY HITAVADI,  
Dec. 10th, 1909.

22. A correspondent of the *Daily Hitavadi* [Calcutta] of the 12th December makes the following complaints against the management of the Tarakeswar Branch of the East Indian Railway:—

(1) That none of the stations on the Branch line that have even established within the last few years have got any platform.

(2) That the management of the Branch line has within the last few years encroached on lands owned by poor ryots on both sides of the line by removing the railway company's wire fences on them. In many places even sacred trees have thus been encroached upon.

(3) For the last few years Kaikala, Ishahapur, Bahirkhanda, Baidyapur and other villages have been deluged during the rains, owing to the obstruction offered by the railway line to the drainage of the localities. This year more than two feet of water stood on the main road of Kaikala for two or three days continuously during the rains. A petition to construct two culverts up the Kaikala station remains unheeded. Besides this, a pipe drain near the Kaikala station has been choked up with the effect that a paddy crop standing on nearly 300 bighas of land (100 acres) has been destroyed for want of water.

The attention of the Government is drawn to the above complaints.

(A)—General.

23. The *Jagran* [Bagerhat] of the 5th December writes that the Reforms are a sort of *Dalai-ladde*, the fabled sweetmeat which one longs to taste, but is equally sorry to

JAGRAN,  
Dec. 5th, 1909.

The Council Regulations. have tasted. The first announcement of the scheme in skeleton roused the greatest exultation and hopes amongst Indians. They evidently forget the truism that it is natural and it is proper also for the English *raj* to try mostly to keep its own predominance and interests unimpaired. The ultra-Liberal Englishmen who talk of ruling India for Indians are fools or knaves. The English did not come to India for philanthropic purposes purely. The protection of their commerce and their empire forms the main object of their endeavours and not the interests and the advancement of the Indians. The most that can be looked for is that the latter purpose should be partially gained in the process of the former being accomplished. Remembering this truism, we never anticipated the grant of any real political power to the people from the Reforms, but neither did we expect them to be so much of a sham. The scheme in draft as outlined by Lord Morley held out hopes of something substantial being given, but the Government of India has managed to make of it a mere child's toy. The adoption of the principle of different treatment of Mussalmans and Hindus in this scheme is its main defect. It is a surprising and inexplicable step to take on the part of a Government like that of the British. Then again the scheme is full of incongruities like the following:—(a) different voting qualifications for Hindus and Mussalmans; (b) the grant of special representation to Mussalmans in East Bengal, where they constitute a majority of the population; and (c) the refusal of such representation to other communities like Parsis, etc. The effect of this has been that some Mussalmans of culture themselves are disappointed with the Reforms. And yet these Reforms seem apparently to have been deliberately meant to favour Mussalmans at the expense of Hindus. The educated section of the latter community in particular, have been wholly shut out from the benefits of the scheme.

Yet another noticeable point about the new regulations is the surprising difference they make between the two Bengals. In Western Bengal, the municipalities return six members against only three in East Bengal. The District Boards, however, return a large number, presumably because they are more full of *ap-ke-waste* members. Zamindars again in the two provinces have different numbers of seats allowed to them, the number in the new province being less than that in the old, because perhaps, the former are more independent than the latter.

The non-official majority in the local councils for which so much credit was taken by Government is a sham. To take a concrete case, of the 26 elected members in Bengal, three will be Europeans, four Mussalmans, and five zamindars,—12 in all who, though non-officials, will practically be official members. So will be three or four of the District Board members. The independent members will thus be reduced to 10 or 11 in the whole body. In the council of Eastern Bengal and Assam the nominated members exceed the elected—so there is no need of discussing its constitution. Of course

SAMSTVARI,  
Dec. 9th, 1900.

Government is not to blame that these un-official members will prove semi-official. The fault lies with the people themselves. Until these latter learn what the real interests of the country are, all reforms will prove failures.

24. The *Scimitar* [Calcutta] of the 9th December writes:—

The question now arises in everybody's mind whether or not we shall gain anything at all from the Reform scheme, and whether, in case we do not, it will be able to do any injury to our newly-aroused national spirit. We have in two previous issues tried to prove that there is little or no direct benefit that we may expect from it. The number of men who will be allowed to speak in the Legislative Councils has been increased, but that is nothing. We should have been happy to some extent even if we could understand that the Government had made a straight-forward attempt to solve the Indian problem. But it is a pity that such is not the case. The narrow-mindedness which is manifested in the regulations shows that they are the result of a carefully thought-out policy and not due to carelessness or want of time.

Such then is the direct benefit that we are to get from the Reform scheme. Let us see whether we may get any indirect benefit from it. We should think that this Reform scheme would help our political agitation. A large number of gentlemen in both the Bengals have offered themselves as candidates for election from municipalities and District Boards. The names of most of them were unknown before, and no one, not even perhaps the men of the localities they hail from, knows whether they have ever taken part in any political agitation or paid any attention to the political situation of the country. It will not do for future candidates for election to Legislative Councils to remain so inactive, and show such indifference to the politics of their own country. They will have to declare their own political views and join political agitations, or else they will not be able to obtain votes. The rules which require candidates for election to Councils to be Municipal Commissioners will to some extent do away with the indifference of mufassal men to local affairs, though, however, it (the rule) has shut out almost all the accepted popular leaders. Thus then this rule will do some good indirectly. It would be better if Municipal voters were to keep an eye on the political opinions of the Commissioners.

We do not think that the Reform Scheme will act as a check on our present political agitation. Mr. Michael Davitt once said and very truly said, that valueless and petty reforms often delay real reforms. But this is the case when people cannot discriminate between the real and the unreal. We do not, however, think that our countrymen, at least the Bengalis, have failed to form a true conception of the Reforms. None of our popular leaders, nor any of the different political parties, cherish any hope from the Reforms. We thank the Civillians for enabling us to know the Reform Scheme for what it is; for if they had been a little more clever, we should never have obtained an idea of the affairs behind the curtain.

The same paper says in another paragraph:—

There are 130 zamindars throughout Bengal, Bihar, Chota Nagpur, and Orissa; and while this handful of men will return five members to the Bengal Legislative Council, the large number of middle-class Hindus are not to send up a single representative to the Council.

25. The *Daily Hitevari* [Calcutta] of the 11th December writes:—

What we expected has come to pass: the franchises for the enlarged Legislative Councils are acting exactly like the "golden apple" of mythology. The Hindu educated middle-class population is not touching it—hence no strife has been generated over votes among the respectable classes. The sheep, however, have begun to fight among themselves, among zamindars and Muzalmans, a strife as that between Sunda and Upasunda (two demons in Hindu mythology) has begun. Both these classes of the population are now busy collecting nectar from the nectar-cup in the shape of the franchise carried by the charming woman (the Reform Scheme) sent out by Lord Morley. There is no end to the various captivating forms in which she is revealing herself. Here are some examples:—

(1) Maulvi Shams-ul-Huda's name was not first published in the *Bengal Gazette* as a candidate—the mistake was rectified in the next issue; (2) the

DAILY HITAVARI,  
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names of Rai Bishanath Roy Bahadur, Raja Jankinath Roy, the Kote zamindar and many other Hindu zamindars have been left out. Rai Bishanath wrote to Government on the subject but was told that nothing could be done this time—but the mistake would not occur again. That is to say he is to wait three years. Huda Sahab's name is included, and yet the Roy Sahab's name is left out—this is verily discriminating, racially between Hindu and Musalman; (3) Raja Sri Sourindra Mohan Tagore's name in Western Bengal has been included, but Rai Jatindra Nath Choudhuri's has not; we hear that Sri Sourindra Mohan's property has been sold up by Government. Babu Chandra Sekhar Sarkar, Vakill of Bhagalpur, has bought up the Raja's Bankura property for 4 lakhs. Rai Jatindra Nath also is not without a handsome income, and he pays heavy taxes, and yet Jatindra Babu and Chandra Sekhar Babu's names are not included in the electors' list; (4) the European Chamber of Commerce consists of many members of important mercantile houses; but the two members who are to be elected by this body are not to be elected by the members as a whole: the nine who form the Executive Committee are to choose two among the seekers of the appellation of "Hon'ble; and (5) from the published list of Musalman voters for the Burdwan and Presidency Divisions, it appears that 107 of the voters are teachers or graduates of ten years' standing, fifty are Honorary Magistrates, 37 are title-holders, 63 are Government pensioners, and 76 are Marriage-Registrars: thus 340 voters have obtained their votes on these qualifications, and 559 have obtained the franchise as land-holders or payers of a heavy income-tax. And it is over this that the trouble has arisen.

There are other ridiculous provisions and defects in connection with these Regulations, which it is needless to refer to in detail, and which have given rise already to serious trouble. We hear that many Musalman villagers are being served with notices requesting them to use their privilege, as voters have fled under the misapprehension that some trouble, pecuniary or otherwise, was breeding for them. The voters' summonses are indeed creating quite a row in the villages. Again, Nawab Salimulla has begun quarrelling with the Khan Bahadur Nawab Ali Chaudhuri, with the result that the Dacca and Mymensingh Muslims as a community are in the midst of a serious ferment. Old leaders of the type of Nawab Amir Husain are standing aloof from this trouble over voting. In Barisal, Faridpur and elsewhere the Musalman village voters are going about, asking what "votes" do mean. Many wise Muslims are distinctly saying that, if they were not compelled by law to vote for a Musalman, they would vote for a more competent Hindu. Indeed, ere yet Muslims have quite tasted this *Deli-ke-ladde* (a mythical sweetmeat which one longs to eat, but is sorry to have eaten), they have begun to be sorry.

Mr. K. G. Gupta the other day at Allahabad compared Muslims to the younger brothers of Hindus. We however hold that the relation between Hindu and Musalman is comparable to that, not of an elder brother and a younger brother, but of twin brothers under British rule. The Hindu has already grown wiser by experience, and the Musalman will gain wisdom similarly soon. When the eyes of both are equally opened, unity between the two communities will follow. If the Hindu public realise the truth of this statement, let it return only Musalman members to the Councils of the two Bengals this time, in which case it will not be long before Muslims come to their senses, and the influence of the "golden apple" will diminish of itself.

26. The *Bengalendher* [Calcutta] of the 1st December writes:—

The Reform Scheme.

The Reform Scheme of old Morley cannot possibly satisfy us; for we have tasted of the nectar of *swarg* and there is nothing that the Reform Scheme may give us, which will afford us the same gratification as *swarg*. We have engaged ourselves in worshipping Mother India, and Lord Morley's Reform scheme has got no charm for us. Just as a new-born babe needs its mother's milk for its sustenance and development, so the new-born national spirit in this country wants the milk of Mother India's breast and not the whey that astute milkmen may offer it. Finding that the Indians had learnt to know their country and had devoted themselves to its service regardless of any self-sacrifice which

BANGALORE, 1st Dec. 1909.

they might have to make, and that the fire of unrest and anarchy had blazed up with a tremendous fury, the prudent Secretary of State for India thought that something must be done. And he has formulated the Reform scheme accordingly. But the people of India will never be satisfied until they have the ruling voice in all the legislative councils, until Indians are appointed to high posts such as those of the Viceroy, the Commander-in-Chief, etc., until they become in every way connected with the executive administration of their country, and until they have the control of their country's finances. In short, until colonial self-government, as it exists in Canada, Australia and the Transvaal, is established in India, the fire that is burning up the hearts of the people will never be extinguished in spite of their being British subjects. As Hindus it is against our religion to apply the force of arms, and we have in these columns pointed to our readers more than once the extreme madness of terrorism or violence. Let us express the discontent that we feel in the press and on the platform, and continue asking our English rulers to let us have sole charge of the administration and to satisfy themselves with taking a moderate revenue and remaining as our advisers in the legislative councils. By claiming all this we shall not be guilty of sedition. We will when we obtain the control of our country's administration dispense with the services of the host of Englishmen who receive fat salaries and live amidst luxuries, though, of course, we will retain a few hundreds of them for whom we shall have every respect and affection as friends and advisers. We do not want the present system of administration, under which it is not King Edward, but every magistrate and even every petty police officer, who are our real rulers. We want truth, morality, power, purity of character and, above all, salvation. We shall not be wanting in loyalty to our English rulers, but shall engage ourselves in developing *swaraj* under British suzerainty. If the English want us to be really loyal, if they want the country to be filled with their praise, let them give us colonial self-government within twenty-five or thirty years, and thus fulfil the prophecy which Macaulay made and help the noble endeavours of Ripon and Cotton in attaining fulfilment.

Let us tell Lord Morley that if Indian members had been in a majority in the Imperial Council, if the Viceroy and the Lieutenant-Governors had not possessed the right of vetoing, if instead of the Legislative Councils being filled with white traders and favour-seekers, real popular leaders had obtained seats in them, if every District Board had been allowed to send up a representative to the Legislative Councils, if Indian members had obtained control over the country's finances, if the Partition of Bengal had been undone, and if Indians had been entitled to be appointed as Provincial Governors, then and then only would the people of India have been satisfied with the Reform Scheme, and would have seen from it that the English approved of *swaraj*. Favours granted by bits will be of no use. When the Reform Scheme is brought into operation, the right of voting is sure to lead to much mischief. Besides there is a danger of the reforms acting as a check on the present political agitation. We ask our countrymen not to be taken in by the external glitter of the Reform Scheme, but to go on working for their mother country with more zeal, and advance further and farther towards the goal of *swaraj*.

MIRATAPADI,  
Dec. 10th, 1909.

27. The right of separate election granted to Mussalmans, says the *Bhikarji* [Calcutta] of the 10th December, has led the Pariahs of Bombay to wish for a similar right

and they are agitating to obtain it. The Uriyas also, though they do not demand a separate electorate of their own, are asking for a Uriya to represent them in the Bengal Council. These people ought to bear in mind that the mere justness of their claim will not secure for them the concession they pray for. For the authorities have formulated the Reform Scheme not simply to satisfy the needs of the country but also, and more particularly, with a political object. There is, therefore, no chance whatever of the Pariahs and the Uriyas getting what they ask for.

MIRATAPADI,  
Dec. 9th, 1909.

28. The *Bhikarji* [Calcutta] of the 8th December continues its criticism of the Regulations as follows:—

The new Regulations. The adverse comment of the Regulations with regard to the financial statement by the educated community of India is not only well deserved but falls short of its defects. Leaving aside other

questions we shall take up the most important one, viz., "Whether the New Scheme has conferred any real privileges on the Indians." We regret to confess that it has not. Increase in the number of members can do us no good if they possess no real right. The right that has been conferred is altogether hollow and meant for show only.

In the first place we cannot move any resolution; all that we can do is to make suggestions but these, too, not in many of the important subjects. The suggestions in the minor subjects also have no chance of being brought before the Council if in the opinion of the Governor-General they are not in the interest of the public. Supposing they are produced before the Council and we have been able to say what we had to say and convince the Council of their importance, still what is the result? The rulers are not bound to act upon them, they may throw them out as waste paper and stop our mouth for a year from uttering a word about them. So the privileges conferred on us are after all mere lollipops having no substance in them.

We may also mention here that the New Scheme has not only not conferred any new rights on us but has taken away some such as we enjoyed before. These we shall take up later on.

BACCHAN,  
Dec. 11th 1901.

29. In connection with the qualifications for Musalman electors for the new Bengal Council, the *Barrister* [Calcutta] of the 11th December writes that it is inexplicable why, if teachers on Rs. 25 per month are held eligible, Barristers and physicians have been left out. Again, in the case of pensioners Rs. 50 rather than Rs. 25 has been taken as the minimum for qualifying for a vote. Of course property is an important qualification in a voter, but education and character are more important ones, for a voter is a sort of trustee for the public welfare.

On the other hand, the property qualification of an income of Rs. 2,000 per year will confer the vote on many uneducated *muftis*, *dyalals*, *hoo-sherry* owners, etc. It thus appears that education, especially English education, has not been properly appreciated under the new scheme. This defect is the more noticeable in the list of electors for the Imperial Council. Government thus has in a manner admitted that its system of public instruction in this country has been a failure.

KATHE,  
Dec. 11th 1901.

30. The *Nayat* [Calcutta] of the 8th December writes:—

KATHE,  
Dec. 8th, 1901.

One may be said to have got something even though it is a metal fruit (*Calamus colocynthis*) or a glaucous flower which one has got. Let us reckon up whether the men who have been waiting expectantly for this Reform which has created such a trouble for these 30 years have got anything or not: (1) It has been ruled that unless one is or has been a member of a District Board or a Municipality or unless one is a zamindar with a certain income one is not to be eligible for the honour of being styled an "Hon'ble Gentleman." This rule in the first place excludes those among the educated who are not wealthy, those men, who are without a home or without the means of subsistence, who have abandoned their village homes and eke out a precarious living in the towns, who pose as editors and patriots in Calcutta. It excludes in the second place the men who live beyond their incomes, who have nothing laid by which they can lose, whose heads have been turned by such incomes as they easily make as *Vakils* or Barristers, who, in short, are not prosperous in the real sense. And yet it is these two sections of the community who are most eager for the honour of being Hon'bles and are always ready to stake their all for it. (2) The *traders*, *craftsmen*, *malikans*, *devars*, the men, that is, who pay large Income-taxes every year, also are excluded. An accurate estimate will show that there are about 1,000 or 1,200 voters in all Bengal for Municipal and District Board elections. This right does not depend on a University degree or on English education,—thus the English *Raj* itself shows no appreciation of the English education which we like so much, and for the sake of which we have sacrificed our spiritual and temporal interests. This is a matter for no small regret and it is one which should bring us to our senses, if we have any. (3) The Musalman community may be thought to have gained something—at least our "Babus" imagine so. But if one looks at things below their surface, one finds that it is all a hollow sham. Musalman society was so long under some governance,

Hindus, Muslims, Sikhs and Europeans had some influence among the intelligentsia. Indeed many of these latter looked over their own shoulders at the action of the former, but undoubtedly vote will come to play the South and the Hindustani villages to the same extent. Hindu Hindis will now rub shoulders with Europeans. Hindu Hindustani villages are coming up to their Hindu hindustani and asking them what "vote" means. In reply, they are being requested to become of the Hindustani. The Hindustani in reaction is sending them away. Left to themselves, these men are coming to the conclusion that at their present Hindu or Hindu will sit on the Council of the East. Their yes and no will make or mar. There is no doubt that if this feeling comes to prevail among the masses, relations of social kinds is inevitable, when some provision exist for enforcing discipline in society. So the quest to Hindustani of the Hindustani sets both ways. (3) There is yet another funny thing. In Hindus, a University degree does not confer the franchise; but, among Hindustanis, graduates of ten years' standing get the vote. That is to say, he is to get the vote who having got an English education and become half-Hindustani and half-English has destroyed social government to some extent. And the conferment of this franchise and the easy prospect of getting service under Government will operate as strong inducements among Hindustanis to acquire University degrees. Like the Hindu community, Hindustani society will also then come to be lax.

So one has to say that this Reform will be like a golden ball which will create confusion among both communities. So the gaining of rights under the Reform Scheme is not a gain, though people, specially Europeans, say so. Both Hindus and Hindustanis have got puzzled now. They will understand what we mean when they get a prolonged experience of it.

BOMBAY.  
Dec. 22, 1909.

31. The *Nizam* [Calcutta] of the 9th December takes the Maharaja of Bardwan, and also Maharaja Pradyot Kumar Tagore, severely to task for mainly canvassing for votes for election to the Imperial Council. The Rajas and other great folk, the writer observes, are at liberty to do whatever they please. If the Maharaja of Bardwan be made an "Hon'ble" member, he will be the right man in the right place. For we do not at all like to see one of our really good men engaged in these worthless and senseless occupations. The sight of native youth of respectable parentage sitting in the company of very ordinary Europeans and expressing their opinions, and in the event of disagreement with them, returning home disgusted and humiliated, is intolerable to us. So, the post of an Hon'ble Member does not at all suit other men, save and except men of the type of the Maharaja of Bardwan.

BANGALORE.  
Dec. 22, 1909.

32. Under the heading *Scandal as Kankar* (is it reform or distortion?), the *Standard* [Calcutta] of the 15th December has the following in its leader about the recent order of the Government of Bombay disqualifying Mr. Kolkar for a seat on the Bombay Legislative Council:—

Srikrishna Haningha Chintaman Kolkar, the intimate friend of that great and revered leader of India, Mr. Tilak, has been disqualified by order of the generous-hearted (?) Sir George Clarke. What may be the reason for this? Had he sat in the Bombay Council, would the Royal throne have been blown away? The reason for this is not far to seek. Mr. Kolkar, who is the bosom friend of Mr. Tilak, published the book named "The Tilak Trial," and was sent to jail for contempt of court by criticising the distinguished (?) Judge, Mr. Davar; how can a man with such antecedents be permitted to sit in the Legislative Council? While Mr. Kolkar has thus been humiliated, Surendra Babu has been welcomed with open arms. Mark the contrast. We are glad to hear that Surendra Babu has shown commendable moral courage on the present occasion. So has Babu Ambika Charan Mawadar of Fardpur shown equal strength of mind. But why this difference between the treatment accorded to Surendra Babu and that to Mr. Kolkar? Surendra Babu's magnificent courtesy would, no doubt, have pleased the auditory nerves of Sir Edward Baker, had he elected to sit on the Bengal Council; but does anybody apprehend that if Mr. Kolkar had been permitted to sit in the

Bombay Council, he would have, before entering the Council Chamber, arranged the materials for hatching another Gunpowder Plot? The whole of India feels humiliated at this insult to Mr. Kelkar. The Government of India introduced the Reforms with a flourish of trumpets and was anxious to conciliate the Indian public by means of this new measure. Why then was the legitimate right of the people to elect their own representatives allowed to be so unjustly interfered with? Will such conduct on its part fulfil its wishes? At such a time the display of waywardness and wrong-headedness by the high officials will undoubtedly serve to alienate, rather than conciliate, Indian public opinion, and will thus be a fitting reward to them by bringing on their heads the curse of the people. If to destroy the rights of the public be termed "Reform," verily the putrid smell of decomposed matter may readily be converted into the delicious odour of sandal wood.

33. The *Basumat* [Calcutta] of the 11th December describes the recent decision of the Government of Madras declaring Public Prosecutors eligible for elected seats on the new Councils as an unwise one. These men are, if not theoretically officials, practically so.

BASUMATI,  
Dec. 11th, 1909.

34. The *Daily Hitavadi* [Calcutta] of the 8th December writes that the decision of the Madras Government, declaring Public Prosecutors eligible for election under the new Council rules has caused public dissatisfaction. These Public Prosecutors are often more active partisans of Government than any Judges or Magistrates. Why should not the latter then be also eligible?

DAILY HITAVADI,  
Dec. 8th, 1909.

35. The *Daily Hitavadi* [Calcutta] of the 18th December, in referring to the disqualifying of Mr. N. C. Kelkar for election to the Bombay Council, remarks that this is how the people of India can be said to have gained rights. But after all there is nothing surprising in it. Mr. Kelkar is an ex-editor of the *Morcha*, a highly educated man, and it is the aim of the Regulations to shut educated and independent men out of the Councils. Mr. Kelkar would have been better advised not to have sought admission into the Council at all, for he would by that means have added to the popular respect and attachment for him.

DAILY HITAVADI,  
Dec. 18th, 1909.

36. The *Bharat Mitra* [Calcutta] of the 11th December considers the punishment of Mr. Kelkar by Government in refusing to remove the ban of disqualification that is on him for being elected to the Legislative Councils as being well deserved, for the paper is surprised at the utter want of sense displayed by a devoted follower of the universally adored Mr. Tilak, as Mr. Kelkar was.

BHARAT MITRA,  
Dec. 11th, 1909.

37. To the *Hitavadi* [Calcutta] of the 9th December Babu Surendra Nath Banerjee deserves a thousand thanks for refusing to stand as a candidate for the membership of the Bengal Legislative Council, in spite of Sir Edward Baker's kindly declaring him eligible for it. Babu Surendra Nath has made it clear through the columns of the *Bengalee* that no leader of the people can join an institution which has not been organised with the latter's approval.

HITAVADI,  
Dec. 9th, 1909.

38. The *Karmayogi* [Howrah] of the 10th December writes:—  
The Reform Regulations have barred Mr. Surendra Nath Banerjee out of the Council Chamber. We now hear that the Lieutenant-Governor has offered him admission by the back door. Surendra Nath has never done anything stealthily like a thief, and we are sure he will not care to get into the Council in the way Sir Edward Baker asks him to. Sir Edward Baker cherishes a great love for Surendra Nath, and that is why he has held out this invitation to him (Surendra Nath). But we are confident that Surendra Babu will treat with contempt this invitation from the head of the arrogant executive. In Calcutta, keepers of grog-shops have to close their shops at 9 P.M., but they sell liquors to approved customers whom they admit by back-doors. And we are pleased to find that Surendra Babu is honoured by the Government as an approved customer.

KARMAYOGI,  
Dec. 10th, 1909.

BANGALORE,  
Dec. 11th, 1929.

39. In connection with Mr. S. N. Banerji's recent action in refusing to avail himself of Sir Edward Baker's offer and enter the Council, the *Dawn* [Calcutta] of the 11th December writes that the Government first out-casted Mr. Banerjee, and subsequently offered to readmit him into caste. But Mr. Banerjee, in order that he may not get into disfavour with the public and cease to receive ovations from them, dare not accept Sir Edward Baker's offer. But is he not now "boycotting" the Council, a course which he said no responsible moderate leader approved of?

BOMBAY,  
Dec. 9th, 1929.

40. In reply to Mr. K. G. Gupta's suggestion that the middle class should try to make the Reform Scheme successful the *Hindustan* [Calcutta] of the 9th December observes:—It is not the middle class which has boycotted the Legislative Council but this class itself has been boycotted. Disregard shown to the educated middle class by the Government on this occasion is simply unprecedented.

BANGALORE,  
Dec. 11th, 1929.

41. In an article under the heading "The character of the *Lets*" the *Bangavasi* [Calcutta] of the 11th December writes:—

Though the Viceroy is not the King-Emperor himself, yet His Excellency is His Majesty's representative, and as such, deserves the heart's homage of the people of India. But how is it that the Viceroy of India is looked upon with a feeling of terror by the people? The more we analyse his character the more we are started. Mysterious is the character of a young woman; but still more mysterious is the character of the Viceroy—both alike unintelligible to gods and men. All *Lets* have been strangely inconsistent in their profession and practice.

Let us occupy ourselves with the present time. The words of Lord Curzon breathing "the principles of eternal moralities of justice, sympathy and righteousness" are still present in our mind. He vauntingly said that he should be judged, not by his words but by his deeds. He did not, however, act up to the lofty principles thus laid down. He partitioned Bengal disregarding the united protests of the inhabitants; while standing on the soil of India, he did not hesitate to calumniate the forefathers of the Indians; and he tried to draw the picture of a prosperous India while with his own eyes he was witnessing the un-told miseries of the Indian people. The Prime Minister of England gets only Rs. 75,000 annually, but the Viceroy of India gets Rs. 20,000 per month drawn from the blood of the famished Indians. Who else is so fortunate as the Viceroy of India? If we did not understand Curzon, have we understood Minto? Just think of the repressive policy inaugurated by His Excellency.

Let us turn to the Lieutenant-Governor of Bengal. Fortunate is the man who wins this high post. Bengal's breast has been rent asunder, but the Lord of Bengal's breast remains full to the brim. The territories under him have lessened; but has his affluence grown a whit less?

We failed to understand Fraser, but have we understood Baker? He who advised his subordinate officers to rule the people with sympathy and consideration, did not hesitate to declare afterwards that he would have a law passed which would make no nice distinction between the innocent and the guilty. Can you say that you have understood the man who could speak thus? He who would not hold a whole people responsible for the offence of a few, was the person who launched the Calcutta Police Bill which would harass hundreds for the guilt of a few. Would you still maintain that you have understood Baker? Our only surprise is that persons so fortunate should be so inconsistent and so oblivious of their past.

BOMBAY,  
Dec. 9th, 1929.

42. The *Dawn* [Calcutta] of the 6th December writes:—

The deportations. Nearly a year has passed and the Bengal deportees are still in prison. Those who seek favours from the Government have all this time been holding out hopes to the people that the deportees will be released "at an early date," but that day is yet as far off as ever. The mischief of it all is that these favour-seekers have succeeded in persuading the Indian public to hold their heart in peace and not to give expression to the indignation they feel at the repressive policy followed by the Government. And the silence of the Indian public has led the public

( 1723 )

in England to think that the deportations have been approved of by the people of India. Then, again, in the assembly known as the Madras Congress the self-constituted leaders of the people sang the praise of Lord Morley and renounced the boycott, and Surendra Nath and Bhupendra Nath graced that meeting with their presence. Mr. Gokhale also supported the repulsive policy as being necessary to the present situation. Such a policy can never do this country any good.

43. The *Nagari* [Calcutta] of the 11th December thanks Sir Edward Baker for having issued an order to the effect that henceforward orphans belonging to different communities should be made over to Orphanages professing their respective religions. Such acts are sure to heighten the popularity of the Government.

NAGARI,  
Dec. 11th, 1909.

44. The *Bihar Bandha* [Bankipore] of the 11th December congratulates Sir Edward Baker for his sense of justice in his having promised to send to a Hindu Orphanage those of the Hindu children who were about to be sent to a Christian Mission by the Collector of Darbhanga, as announced by the Maharaja of Tikari at a meeting held at Bankipore for the purpose.

BHARAT BANDHU,  
Dec. 11th, 1909.

45. Referring to the result at the Experimental Farms of Burdwan and Cuttack, showing the production of 200 maunds of potatoes and 20 to 25 maunds of jute per acre in one and the same year, as declared by the Director of Agriculture, the *Barat Mitra* [Calcutta] of the 11th December sees little good in such a declaration unless it is made known to the cultivators by means of tracts in easy vernacular.

BARAT MITRA,  
Dec. 11th, 1909.

46. The memorial of the seven hundred Hindus against the demolition of 11 temples for the purpose of a road in Lucknow should, says the *Tribes Samachar* [Muzaffarpur] of the 9th December, receive attention of the Government.

TRIBES SAMACHAR,  
Dec. 9th, 1909.

## VI.—MISCELLANEOUS.

47. Referring to the alleged interference by the executive authority with the Travancore High Court's orders recommending the dismissal of two District Judges the *Hindustan* [Calcutta] of the 4th December observes:—

HINDUSTAN,  
Dec. 4th, 1909.

Though there are instances now and then even in British India in which Police officers and other executive officers are encouraged to disobey Judicial tribunals, yet what is reported to have occurred at Travancore is unique. Nothing like it ever occurred in British India. Is it possible that the dignity of the High Court should ever be similarly compromised in British India? The incident at Travancore must cover the State with indelible disgrace.

48. Referring to the proceedings in the sedition cases in Patiala, the *Hindustan* [Calcutta] of the 9th December writes:—

HINDUSTAN,  
Dec. 9th, 1909.

One is at one's wit's end to hear of the intelligence that is being received from Patiala. That instances of so much hard-heartedness and inhumanity can be met with in the British rule, one finds it difficult to believe. God knows what is going on in Patiala. Lala Baijnath, in spite of a mishap in his family and absence of any evidence against him, has not yet been released from custody, although the authorities had promised to give their decision on the 26th November last. Hence we ask our rulers to say if Jesus Christ sacrificed his life for deeds like these. The good of the rulers and the ruled makes it absolutely necessary that India Government should interfere in this matter, as we expect nothing from the Hindu Chief of Patiala.

"Country and Nationality."

49. The *Dharma* [Calcutta] of the 6th December has the following:—

DHARMA,  
Dec. 6th, 1909.

## COUNTRY AND NATIONALITY.

A country is the seat of nationality; it is no nation, no religion, nor anything else. It is only a country. Every other requisite of nationality is a remote necessity; a helpful country alone is its principal necessity. A country

may come to be inhabited by more than one nation which were never on friendly terms with each other. But there is nothing to be afraid of in this. When the motherland is the same, the mother is the same; it will surely be a powerful invincible nation that will rise out of the union of many nations. Difference of religious persuasions, constant inter-racial quarrels, and want of unity, or even of a prospect of unity, need not cause any fear. A day will come when an overpowering love for the mother, who takes the form of the motherland, will create a unity by force or by tactics, conciliation, punishment or gift; racial differences will vanish before fraternity and love for the mother. More than one language prevailing in the same country, brother knowing not the language of brother and failing to enter into each other's feelings, a wall, hard to surmount, separating heart from heart, let not all this cause any fear. The necessity of living in the same country, leading the same form of life and drinking of the same spring of thought, is sure to create a common language. Either one of the current languages will acquire a supremacy over the rest, or a new language will be evoked. And this language will be used by every one in the mother's temple. Impediments are not eternal. The mother's requirement, the mother's love, the mother's desire cannot go in vain; they conquer all obstacles and triumph over all differences. Born of the same mother, living on the same mother's lap, mingling, after death, with the elements constituting the body of the same mother, we must unite at the mother's call, in spite of any number of internal quarrels. It is the law of nature, it is the teaching of history, that a country is the seat of nationality. This relation is indissoluble; if there is a motherland, a nationality is inevitable. Two nations cannot for ever occupy one and the same country; they must coalesce. On the other hand, neither national equality nor equality of languages is of any avail if the country is not the same; a separate nationality must be created some day. A coalition of many countries may give rise to a great empire, but it cannot give rise to a great nationality. When the empire is shattered, national separation again takes place, and in many cases this internal natural distinctiveness becomes the cause of the destruction of empire.

But although this consequence is inevitable, man by acting intelligently or foolishly can either hasten or delay the inevitable catastrophe. Unity was never known in our country, but our history says that there was always a tendency towards unity seeking to unite the different parts of India into one whole. There were a number of powerful causes working against this tendency—first, territorial separation, second Hindu-Muslim dispute and third absence of the vision of the mother. The vastness of the country, difficulties of communication and the delays that they necessitated, and differences of language were the principal causes that helped territorial disunity. The facilities afforded by modern science have weakened all these causes except the last. In spite of the Hindu-Muslim dispute Akbar succeeded in unifying all India, and, but for Aurangzeb's mean-minded policy, time, habit and a fear of foreign invasion would have welded Hindus and Muslims into one nation just as Protestants and Roman Catholics were welded into one nation in England. Aurangzeb's foolishness, however, and shortsighted crookedness, aided and incited by a few English diplomats, fanned the fire of Hindu-Muslim dispute into a flame, hard to quench. But the principal cause working against the formation of an Indian nationality was absence of the vision of the mother. Our politicians generally failed to see the mother fully in her real aspect. Ranjit or Guru Govind saw the mother in the shape of the Land of Five Rivers instead of seeing the mother in the shape of all India. Sivaji and Haji Rao saw the Hindu's mother instead of seeing Mother India. Other Mahratta statesmen saw the mother in the shape of the Mahratta land. We too saw the mother in the shape of Bengal at the time of the partition of the country. This vision was a vision of the whole. Consequently, Bengal's unity and advancement are inevitable. But as yet there has been no manifestation of the undivided aspect of mother India. She whom we used to hymn and adore in various ways as mother India in meetings of the Congress was only an imaginary companion and handmaid of Britannica, a demoniac illusion decked with the dress and ornaments of Mlechchhas. She is not our mother. Our real mother is standing behind her

and, hiding herself in deep gloom, is drawing us, mind and soul. The day that we shall see her undivided full aspect and, charmed by its beauty and loveliness, shall be mad to offer our lives in her service, that day this hindering cause working against the formation of an Indian nationality will disappear, and unity, liberty and advancement will be within easy reach of the Indians. Difference of language will cease to be a hindering cause. The difficulty will be got over by using Hindi as the *lingua franca* for all India without any interference with local dialects. Then a true solution of the Hindu-Muslim dispute will be arrived at. It is only because in the absence of the vision of the mother we have no strong desire to destroy this hindering cause that the means of destroying it is not found out and the dispute goes on increasing. What we want is the undivided aspect. If we still entertain a desire to see the mother as the Hindus' mother and as the seat of Hindu nationality, then we shall fall into the old mistake and shall never attain to a full development of nationality.

50. The *Nayat* [Calcutta] of the 7th December writes:—

"Be good yourselves."

Our King-Emperor has counselled the people of India and the officials to co-operate with each other. We ask who it is who has brought unrest to this land of India which was once so restful? Who roused this innocent race from sleep? Just reflect how much the people of the country protested and wailed when Lord Curzon proposed to partition Bengal, but did that Viceroy, strong as he was with brute strength, pay the least heed thereto? After that, there was no use of weeping before Lord Morley either. But you will persist in your obstinate course, and we are expected to co-operate with these obstinate officials. Notwithstanding all you may say, we take pride in believing that we also are men like you. Indeed, sometimes we even think that we are not common men either, but the descendants of great risks. And if we think of ourselves like this, reflect if it is possible for us after some petty European has committed some act of oppression on us, to co-operate with him freely without any lurking feeling of displeasure in our minds. A European soldier of the lowest status kicks one of our countrymen to death and gets off either scot-free altogether or with three or four months' imprisonment. If, however, we take retaliation personally for any act of oppression committed by a European, we are severely punished. Under these circumstances, though physically we may be forced to co-operate with you, can our minds be persuaded to it? Again, notice how in the land where virtuous women are worshipped as goddesses, where, as among Rajputs, women sacrificed their lives on the pyre in defence of their honour, where relics of women who have died with their husbands on the pyre are preserved as family heirlooms, in that same land, European railway guards or other low class Europeans commit outrage on women and are let off with small fines or with no punishment at all, or with short terms of imprisonment. We appeal to His Majesty to say now with what heart we can mix wholeheartedly with such people. Then again, your police, Europeans and Indians, with no regard whatever for the honour of respectable citizens, are accustomed to arrest anybody and everybody anywhere and everywhere, and to fasten on them some charge and throw them into solitary confinement for periods ranging from a few months to a year, and subject them to terrible sufferings and yet you call on us to co-operate with these despised creatures with cordiality. We shall not say anything as to who is innocent and who is guilty in our opinion. God has not left us in a position to express any opinion on that point. But say how the men, who by the judgment of your own courts were let off as innocent after undergoing solitary and rigorous imprisonment for a year and a half, or their friends, can possibly co-operate wholeheartedly with the police who tried with might and main to prove them guilty? And granting that we Indians are a lot of uncivilised men who easily get angry, we ask the people of England if they, under similar circumstances, could have co-operated with foreign officials who, because they were a subject race, oppressed them like this? Would they have been happy under these conditions. If anybody threatens you, either you weep aloud in anguish or, if you can, you try to retaliate. But in our case, we are forbidden even to weep. It would be well if before inaugurating a policy in any country, you reflect whether you would be happy if a similar policy were

HAYAT,  
Dec. 7th, 1909.

applied in your own case. Never do to others as you would not be done by. Why do you weep when you are threatened? Your officers in their various aspects will come at you as though they were horses; others will bite us as though they were dogs; yet others will break out snakes,—you will not try, in the least, to restrain them, and yet you call on us anxiously to co-operate with these officials. You do not say, and your laws do not say, that using unlawful things and persuading others to use them, in the interests of the national welfare, constitutes an offence. And yet have you any reckoning of how much oppression your police and Magistrates commit in this connection in different places? And among those who offend in this way, the worst offender is promoted the soonest. Seeing all this, with what heart can the people of the country co-operate with them freely. If we seek to tell you the causes of the unrest, you get furious. You will choke us if we say anything; and yet you ask us to co-operate. Leaving aside the subordinate officials here as such, what has not a prominent M. P. like Mr. Johnson Hicks recently said? He declared that India was conquered and would be held by the sword. You would that we should not at all be put out by utterances like these. But is it possible for any sentiment being not to be sorry at such statements? Even a piece of stone would be galvanised into life if by any possibility it had ears to listen to such abuse. And yet you ask us to bear with all this unarmingly and act in co-operation. But you forget that there is a limit even to patience. If under these circumstances you ask us to be patient, patient we must perforce be, but we shall not under any circumstances co-operate. Your officials may tie us up by the hands and the legs for this refusal. But the mind cannot be controlled by any power. The history of the world probably affords no example of punishment having brought about cordiality and of speech having produced affection. It is not to be looked for. If you want love from us, be good yourselves.

DEBATA,  
Dec. 22, 1920.

51. The *Dharmo* [Calcutta] of the 6th December takes the *Bengalee* to task for having again raised the question of establishing a united Congress, and said that people refusing to sign "the creed" and making autonomy their ideal instead of self-government under British suzerainty, will have no place in this Congress, in this *Mohla Gokhale Majlis*, and writes as follows:—

When the *Anuril Basu Patrika* came forward to quarrel with the *Bengalee* on this subject, the latter admonished the former, saying that to quarrel at this time meant to destroy all prospect of a union. Very good. It was exactly the same thing that some time ago we advised the *Bengalee* to do, that is, to remain silent over the matter. But when it has sent out its mandate for a relinquishment of the high ideal of autonomy, we are bound to say that we are not anxious to become admitted into the *Mohla Majlis* at the sacrifice of our true and high ideal, and that we want a united Congress and not a *Mohla Majlis*. The door of this *Majlis* is carefully barred by "the Constitution" and locked by the "creed" against all independent-minded and ambitious children of the soil. When most of the wealthy and well-known public men of India are afraid of openly avowing the high ideal of autonomy, we too are prepared to refrain from pressing the point in sittings of the Congress, just as we did in the Calcutta and Surat Sessions of it. So long as we do not become unanimous on the point, we are ready to accept the position that self-government under British suzerainty is the aim of the Congress. But you have no right to order us to express ourselves individually to the effect, to fall off from truth and to proclaim a false ideal. "Autonomy is our ideal, be it within the British Empire or outside it." And it is desirable that this ideal should be attained by lawful means. If it is desired to turn the *Mohla Majlis* into a great Congress, it should be founded not on "the Constitution," but on real work or on some other basis. This is our individual opinion.

DEBATA HINDU,  
Dec. 22, 1920.

52. Under the heading noted in the margin, the *Bharat Mitra* [Calcutta] of the 11th December quotes some passages from the introduction of Mr. R. C. Dutt's *Economic History of British India* to show what reforms would have satisfied the [repressed]

instincts possessed by the Indian statesmen before the breaking up of the National Congress at Surat.

These were—(1) a few elected Indian representatives in the Secretary of State's Council; (2) a few elected Indians in the Viceroy's Executive Council; and (3) Executive Councils for the various provinces, with elected Indians in them, etc., etc.

53. The *Daily Herald* [Calcutta] of the 10th December is glad that Mr. P. M. Mehta has resigned the Presidency of the next Congress. He would have made of this body a partisan assembly, shutting out the Extremists. But really there is no distinction between Moderate and Extremist, except as to methods of work. For the Extremist is not to be confused with the Anarchist or Bomb-thrower. If now Mr. S. N. Banerji is elected to succeed Sir P. Mehta, all cause of strife would end.

DAIRY HEBERSON  
Dec. 10th, 1909.

54. The *Dainik Chandika* [Calcutta] of the 10th December writes:—

DAIRY CHANDIKHA,  
Dec. 10th, 1909.

The Extremists assert that the "people" of India belong to their party, and that the Moderates or Loyalists are nowhere. And those who say this are all "honourable" men.

But taking into consideration the total population of India who number about 22 crores, we find that full 28 crores are quite illiterate, and have nothing to do whatever with politics. They have no idea of what swaraj is, and are content if only they have barely enough to pass their days somehow. These, certainly, cannot belong to the Extremist party. Then the far greater portion of old and elderly men also are outside the pale of extreme politics. Even at the highest computation the Extremist party cannot claim more than 60 lakhs of men as their own. Of this number, again 30 lakhs have made little headway in politics, so that if a census of the partisans of extreme politics were taken, even 30 lakhs of men would scarcely be found to be their adherents.

Granting, then, that these 30 lakhs belong to the extreme side of politics, it cannot be claimed that the "people" of India belong to that side. The Extremist leaders who advance such a claim have a high regard for truth, indeed!

The fact is, neither the Moderates nor the Extremists have the slightest right to speak in the name of the "people." It will serve no useful purpose if the Extremists elect to indulge in falsehoods in their speeches and writings.

HITWARTA,  
Dec. 10th, 1909.

55. According to the *Hitwarta* [Calcutta] of the 9th December India is deeply interested in the question which is agitating the people of England at the present moment, viz., "whether the Lords or the Crown possesses the power of vetoing the decision of the people's representatives." If the people are successful in the struggle, it hopes to see more liberal spirit in the administration of India, a Mahatma contemporary rightly observing that even "the honest John" will not then be able to support deportations without a trial; on the other hand there is a fear of greater oppression and unfairness in case the Lords win the day.

HITWARTA,  
Dec. 9th, 1909.

56. The *Hitwarta* [Calcutta] of the 9th December writes:—

Here is an instance of the cool-headedness of the English race in our country. Whenever there is a difference of opinion between two leaders, or vernacular papers on some important question, there is at once a cry for securing unanimity, for it is alleged that want of it is the cause of the country's ruin. To those who raise such a cry, the present state of things in England should be an object-lesson. On the 1st of this month the Lords rejected the Budget as was known before-hand. The police apprehending a serious affray mustered strong round about the House of Parliament, and the Mounted Police guarded Lord Lansdowne's house, but there was no trouble. The people only cheered Mr. Lloyd George, and cried down Lord Lansdowne. As for hurling down chairs and tables, etc., it is not considered an extraordinary thing in the Parliament of the civilized countries, and no one considers difference of opinion as injurious to the interests of his country. But in this country no sooner such a difference arises, a great hue and cry is raised. If the

Government and the whites do it, one can excuse it; but when one sees his own countrymen follow their tune, one's heart breaks to pieces.

HITAVASI,  
Dec. 10th, 1909.

57. The *Hitavasi* [Calcutta] of the 10th December is in complete agreement with the *Civil and Military Gazette* as regards the views of that paper on the cause of the Indian unrest, viz., the high prices which now obtain in the country and inflict a great hardship on the educated middle classes. The authorities, however, says the *Hitavasi*, are not prepared to remedy this evil, but always take care to explain it away by plausible arguments. And hence the fire of discontent goes on burning in people's minds.

HITAVASI,  
Dec. 9th, 1909.

58. The *Hitavasi* [Calcutta] of the 9th December writes:—

An Anglo-Indian paper's admission.

So at last the *Civil and Military Gazette* of Lahore has admitted what we have been repeating from the very beginning, that the high prices of food-grains during the last ten or twelve years have specially told upon the educated middle class, which having small income feels the pinch very severely, and this fact may partially account for the present unrest.

BANGAVASI,  
Dec. 11th, 1909.

59. The *Bangavasi* [Calcutta] of the 11th December shows by an analysis of the recent report issued by the Revenue Department of the Government of Bengal, that the condition of the people in general of Bengal is extremely miserable. It is often said by Government officials that, during the present distress, only a few middle class men have suffered, and that the majority of the people have been in a prosperous condition. That it is a misleading statement can be shown from the above-named report itself. First, the amount of loans under the Land Improvement Loans Act and the Agriculturists' Loans Act, granted in the course of 1907-08, was eighteen lakhs and six thousand rupees, while in 1908-09 this amount swelled up to forty-five lakhs and fifteen thousand rupees. What inference can legitimately be drawn from this state of things as to the condition of the people in general? Secondly, in the same report we find that the utmost efforts of the Government failed to realise full sixteen lakhs of rupees from the raiyats who are admitted by the Government itself to be over-anxious to pay off their debts. Does this indicate a solvent condition of the raiyats? Thirdly, the number of sales under the Revenue Sale Law in the preceding year was 8883, but last year it rose to 14,785. Needless to say, the above state of things does not at all point to a prosperous condition of the people.

NAVAN,  
Dec. 10th, 1909.

60. The *Nayat* [Calcutta] of the 10th December has an article, in which the writer deplors the present inglorious attitude of the Indians who were once the acknowledged teachers of the world in every branch of knowledge and science. Famine and pestilence are ravaging the country from one end to the other, still the people are strangely indifferent to their hard lot. Though repeatedly baffled in their attempts to get alms, they are not ashamed to renew their supplications from day to day. There is thus no hope for such a people, and the writer weeps for them in vain.

HINDI BHAGAVATI,  
Dec. 10th, 1909.

61. Under the marginally-noted heading, the *Hindi Bhagavati* [Calcutta] of the 13th December points out that the declining condition of the Hindus is due to Western education and absence of religious instructions. The thirst for blood exhibited by some Hindus is also due to want of religious education. The paper therefore urges on both the rulers and the ruled the necessity of adopting means for providing religious instructions to Hindu youths. The Muhammadans invariably give religious education to their children before any other.

NAVAN,  
Dec. 9th, 1909.

62. The *Nayat* [Calcutta] of the 8th December writes:—

Genesis of the Bomb outrages.

That shameless journal, the *Empire*, lately put up a poster "Swords at Howrah—A curious incident—watching the Lieutenant-Governor's Special." It was based on the case of Bankim Chandra Goswami, who was lately arrested at Howrah, for possessing a sword without a license, by the Assistant Station Master, as the latter was about to make arrangements about the Lieutenant-Governor's Special. And yet the poster implies that Bankim was seeking to attack the Lieutenant-Governor. These messengers of evil are trying with might and

main to create a terrible odium in the mind of the officials here against the people by instilling fear into their minds. But our Lieutenant-Governor is not childish enough to be deluded by them. He goes about fearlessly in the haunts of the people. But these circumstances have succeeded in instilling some terror in the mind of the Viceroy. Speaking from our knowledge of the people of the country, we make bold to assert that no odium can exist on the part of the people of the country against Lord Minto sufficient to make them attempt to take his life. If His Excellency ventures, we can undertake to make a tour with him of the towns and villages, accepting full responsibility for his safety—not a hair of his head will be touched. We believe the Ahmedabad incident to be a got-up affair meant to terrify the Viceroy and the English public. We do not believe that a bomb was thrown at the Viceroy by one of the people from motives of discontent. These affairs are being got up by the enemies of the people. Indeed we do not believe that the man who sought to shoot Sir Andrew Fraser was one of the people. We believe that he was put up to do that work by the enemies of the country.

63. In spite of the result of chemical examination, writes the *Flag* [Calcutta] of the 11th December, demonstrating that the Ahmedabad bomb contained picric acid,

The Ahmedabad bomb.

we doubt whether it was a real bomb. The fact that neither its concussion with the Viceroy's carriage, nor even the pressure of the crowd behind the Viceroy's carriage, succeeded in exploding the bomb, gives rise to this doubt. If it is possible to assume that the bomb did not receive any concussion or pressure, it is equally possible to assume that the thing was not a real bomb.

64. The *Indian Bengalee* [Calcutta] of the 3rd December is exceedingly

The Viceroy's generosity.

glad to notice that His Excellency the Viceroy has been pleased to pay off the debts of, and to provide for, the subsistence of the sweeper who was lately injured by the bomb explosion at Ahmedabad.

65. The *Daily Hindustan* [Calcutta] of the 10th December cordially thanks

Relations between Anglo-Indians and Indians.

Sir George Clarke for advising Anglo-Indians to treat their Indian fellow-citizens with consideration, and discard all racial pride in their relations with

them; but is at the same time sceptical of this piece of advice being acted on. Lord Morley gave similar advice more than once, but without avail. Indeed, far from abating, this arrogant spirit among Anglo-Indians has recently been aggravated by the growth of the Imperialistic spirit at Home, evidence whereof is to be found in the daily effusions of papers like the *Flour* and the *Englishman*.

66. The *Bengaladee* [Calcutta] of the 8th December quotes from the

The utterances of two Englishmen contrasted.

speech of Mr. David Yale, recently delivered at the half-yearly meeting of the Bengal Coal Company, and the speech of Mr. Graham, at the last St.

Andrew's Dinner, and shows how the former not only sees nothing very serious in the outbreaks of "sedition" and "anarchy" in the country, but regards them simply as "the outcome of the many games of education". The latter says that the Indian Evidence Act should be done away with, and a new law made which will ensure speedier punishment of accused persons. There were few Englishmen who could keep their heads cool at the time when the Midnapore Bomb case was being tried. Even Mr. Yale was prejudiced against the accused in that case, and it was Mr. K. R. Dutt who enabled him to see through the police machinations. Most Englishmen in India have completely lost their heads at the manifestations of sedition and anarchy, and are unwilling to do justice to the Indians. But the appearance of a few bombs in India is nothing but mere child's play compared with what the people of free countries do to show their discontent.

Mr. Yale said:—

"The British Budget is a very important public matter, and there will be more unrest and sedition about it during the next three months than India can produce in the next three hundred years."

Mr. Graham, however, worthy man as he is, is inciting the angry Government officials to take drastically severe measures against the Indians.

Review,  
Dec. 11th, 1909.

Review Bangalore,  
Dec. 3rd, 1909.

Daily Hindustan,  
Dec. 10th, 1909.

Bengaladee,  
Dec. 8th, 1909.

DARKE CHAMBERS,  
Dec. 29th, 1905.

What wonder that the Indians should be impatient at the conduct of this wretch!

67. Referring to the speech recently delivered by Mr. David Yale at the half-yearly meeting of the British India Company, Mr. David Yale on sedition and the *Darkest Chamber* [Calcutta] of the 19th Dec. writes:—

The sedition and anarchy courts have upset the minds of most Englishmen in India, official and non-official, and the point is so great that all political agitations are being sought to be put under a ban, and no distinction seems to be drawn between Moderates and Extremists. But we have always maintained that legitimate agitation ought not to be stopped. This is what Mr. David Yale recently said on the subject:—

"What is this sedition and anarchy of which so much is spoken, and of which we know so little? Is it not the outcome of one of the many germs of education? We have these germs in England, and there are many sorts of them visible here: for instance, the germs which produce doctors, barristers, colliery owners, bakers after European principles, contractors, manufacturers and the like; some of them flourish well in India, others have a poor time. Is it not natural that there should be a germ which contains the desire to rule and govern one's own country? Why, however, should it create so much consternation when it bursts into life? The reason, gentlemen, is not far to seek. People have had too little to do lately. Times have been slack, and there has been nothing to occupy their attention."

Mr. Yale has no doubt the courage of his conviction, and, has, therefore, dared to speak a few plain words in behalf of the much-maligned Indians. Every fair-minded Englishman must subscribe to the views expressed by Mr. Yale. But those who are idle, on whose heads time hangs heavy, and who have long been enjoying a monopoly in the administration of India, have raised a tremendous outcry about sedition over the agitation for the attainment of self-government by the Indians, their object being to alarm the British public and thus to put a stop to the "seditious" agitation. It is the mean-minded men, blinded by self-interest, who want to prove the educated Indians to be seditious agitators, and to frustrate their efforts to gain self-government, so that they themselves may continue to monopolise all the power. Such mean tactics, though successful for a time, are bound to fail completely in the long run. The noble words of large-hearted Englishmen like Mr. Yale show that the generous British Government will accord the fullest measure of self-government directly it is convinced that the time and opportunity for such a concession have come.

DARKE CHAMBERS,  
Nov. 21st, 1905.

68. In connection with Mr. Graham's recent speech at St. Andrew's Dinner, the *Standard* [Calcutta] of the 11th December writes that a man of Mr. Graham's antecedents should not have discussed politics. His previous total inexperience of the subject, his age and the recent losses he, in common with the rest of European merchants, has suffered in trade because of the *scab*, all explain if they do not justify, the one-sided view of things he has taken. His own community through the *Standard* and the *Indian Daily News* now dissociate themselves from the attitude he took up. Treating of one matter in particular among those he referred to, we shall quote the following evidences of the far too common prevalence of perjury in England:—

His Honour Judge Edge of the Cheshamwell County Court—

"They lie with a calmness and deliberation that is enough to stagger one."

A solicitor lately wrote to the *London Times*—

"Day by day the perjurians pass in a rapid file to and from the witness box."

Mr. Justice Manisty had occasion lately to express surprise on being told of the existence of "professional accident witnesses."

Sir Mackenzie Chalmers, sometime a County Court Judge and later Law Member of the Viceroy's Council in India, wrote thus to the *Law Quarterly Review* in 1895—

"In connection with the subject of perjury, there is a further amendment in the law, which I think would be beneficial. I refer

to the abolition of the oath, which has no longer any religious sanction for the masses. A County Court would be an excellent body as an organ, and the administration of the oath becomes an important duty.

The *Times* of the 15th November last, in an article entitled "Amazing facts about perjury—unhinking lies in the Law Courts" wrote:—"He is ready. He is to be bought. His price is a matter of a few shillings, and the robbing of what is very often poorer than life is no concern to him."

Testimony in such the same sense has also been borne from time to time by Mr. Justice Eglar of the Divorce Court, by Mr. Montague Williams, and Mr. Justice Phillimore.

69. Referring to the speeches delivered by Mr. Graham, and by Mr. Halliday, Commissioner of Police, at the last St. Andrew's Dinner, the *Bengal* [Calcutta] of the 11th December writes:—

Mr. Graham is not a politician; he represents the European mercantile community. It may therefore be thought that politics, when mixed up with the topic of the hour in his presidential speech, must come with ill-grace from his mouth. But at the same time it should be remembered that nothing, however incongruous, comes amiss to any member of the ruling race.

After speaking about the Reform Scheme, Mr. Graham passed on to the bomb outrages, and his remarks in connection therewith are such as would never have been uttered even by the Viceroy himself, had His Excellency presided at the meeting. Mr. Graham is afraid lest the grant of the Reforms should have the effect of putting a premium upon the lawless spirit of the few desperate men who are inclined to murder Government officials. He therefore advises Government to take the sternest steps to put down such ruffians. Though he does not specifically suggest what he considers to be a sterner measure than the measures that Government has already adopted, yet, judging from the terror which seems to have overtaken him, it may fairly be inferred that he meant to say that any one, against whom the least suspicion might be aroused, should be at once caught and hanged, whether there be any proof against him or not. Though he may not have said this much in so many words, we would not, perhaps, be far wrong if we drew that inference from what he has said about the law of evidence obtaining in this country. He has said, in effect, that legal forms and technicalities need not be observed in the case of persons who may be caught red-handed; inasmuch as justice is delayed, and guilty persons not unfrequently escape thereby. It is a pity that Mr. Graham should betray such nervousness in the face of the fact that Government has already established a Special Tribunal to try offenders of the class under consideration. Mr. Graham unhesitatingly says that most people of this country entertain violent thoughts against the rulers, help their would-be murderers, and incite the young men. Rascally remarks like these cannot fail to excite laughter.

It will thus be seen that Mr. Graham has said things which even the mightiest officials have not said as yet. It may be that post-prandial speeches are of this class; but can such a speech be excused even on that ground? Are not men guilty of exciting race hatred, who hold the people guilty without any proof? Let Government say whether or not it is Mr. Graham who is really a seditiousist.

Next Mr. Halliday, Commissioner of Police, Calcutta, said a few words about the Calcutta Police. Nobody can say that there are not a few good men even among the police, but can it be doubted that the police generally are a disgraceful lot? Have not numerous incidents and judgments of the courts proved the same thing? Mr. Halliday said:—

"The people of Calcutta are in a large sense the real employers of the police of the city."

Is it really so? Call to mind the incidents at the house of the Ghose of Pataldanga, as also those at the house of the Mukerjee of Thanthania, and then say whether the people of Calcutta are the employers and the Calcutta police their servants? What do you know, Mr. Halliday, of the excesses of your police? Some one has an altercation with a police constable in the streets, and it may be the constable is beaten. The constable then informs the

against these officers and an army of policemen march to the spot; in the morning the real offender has made himself scarce; the policemen then enter into some neighbouring locality, seize whomsoever they meet with, and mercilessly beat him. Such pitiful sights we have seen often and often, and we therefore make bold to say that Mr. Halliday's statement is not borne out by facts. Again, what were our eyes daily in every street and every alley, is not known to you, Mr. Halliday. If you would only come out in disguise from time to time, you would then witness such scenes. The London Police are a model for all police you say. We admit it. But it will take a long, long time to make the Calcutta Police approach the London Police. It should never be lost sight of that rigorous police rule is out of place in a law-abiding and peace-loving country like India.

REVENUE,  
Dec. 22, 1903.

70. The *Hiberts* [Calcutta] of the 9th December writes:—

St. Andrew's Dinner.

The opinion expressed by Mr. Graham, the President, at the dinner held in memory of St. Andrew's anniversary, is an index of a true Anglo-Indian's heart. Mr. Graham wants the Act of Evidence to be modified, because the police cannot adduce satisfactory evidence. That the Indians should not be given any more power than what have been secured to them by the new Regulations, as it would put an end to the British rule in India, is another of his sacred wishes. The third pious wish is that the Europeans should have more seats in the Council. No more liberality can be expected of an Anglo-Indian trader.

REVENUE,  
Dec. 22, 1903.

71. Referring to the reply of the Bengal Government to several petitions from the Arrah Nagari Pracheerini Sabha praying for pecuniary assistance, the *Hiberts* [Calcutta] of the 9th December says:—

Want of funds for benevolent objects.

What a nice reply? Government has no lack of funds for other purposes. The country is being ruined in maintaining the white Civilian, nevertheless the Government never takes the trouble of looking to the state of the Treasury; but no sooner the question is of assisting useful institutions of the country with the country's money, the Treasury is said to be empty. Will Sir Edward Baker, too, pay no attention to a matter like this?

REVENUE,  
Dec. 22, 1903.

72. Referring to the fact that the Black Hole Monument in Calcutta is now undergoing repairs, the *News* [Calcutta] of the 19th December says that the obelisk should be converted into a monument commemorating Lord Curzon's deeds in India, and that the following lines should be inscribed on its faces:—

Lord Curzon and the Black Hole Monument.

- (1) Partition of Bengal.
- (2) Breaker of peace between the Rulers and the Ruled.
- (3) The Municipal Bill.
- (4) Libeller of the Bengali nation.
- (5) Annotator of the Queen's Proclamation.
- (6) The Universities Act.

REVENUE,  
Dec. 11th, 1903.

73. The *Bharat Mitra* [Calcutta] of the 11th December writes:—

The Government and Krishna Kumar's family.

It is said that the wife and daughters of Bala Krishna Kumar Mitra, one of the deportees, applied for permission to go and live with him; but no reply to their petition has been vouchsafed. An application by his son to see him brought forth the answer that he could be permitted to do so on condition that he promised not to publish the result of his interview with his father. There is nothing strange in such a cruel reply from Government officials who can arrest persons without letting them know the charge against them. We fail to understand the usefulness of expressions of grief in newspapers in a matter in which they are altogether helpless.

REVENUE,  
Dec. 11th, 1903.

74. The *Daily Hiberts* [Calcutta] of the 8th December publishes the substance in Bengali of the letter which Mr.

Mr. Mackarness, M.P., on the deportee Krishna Kumar Mitra.

Mackarness, M.P., wrote to the English journal, the *Daily News* of the 18th November last, regarding the deportee Krishna Kumar Mitra.

75. Quoting from the speech of a New Zealand Naval officer that "the mixture of white and coloured blood is physiologically and psychologically wrong" the *Star of Bengal* [Calcutta] of the 18th December observes:—

Is this not the root principle of the caste system? But one feels much pain when one sees some biased men with new light disregarding the question of nationality and country, and laying the axe on their own legs by making themselves victims of love with foreign women.

#### URIYA PAPER.

76. Referring to the Reform Scheme, the *Sansad Vahika* [Baleare] of the 2nd December makes the following observations:—

The *Sansad Vahika* on the whole, Orissa has gained nothing substantial by the new scheme. It has the same chance now as it had before, only with this difference that the District Boards and Municipalities of Orissa and Chota Nagpur, though joined, shall have alternate chances. Chota Nagpur can never hope for a samindar member in the Council. This cannot but be considered a misfortune for Chota Nagpur. As regards Muhammadan elections, there is no chance for the Muhammadans of Orissa, for Orissa has been joined with the Presidency and Burdwan Divisions. . . . The chance of the Muhammadans of Orissa is far less than that of the samindars of Chota Nagpur. Some remedial measures are necessary to remove these defects.

The writer fears that the Regulations are such as to leave competent men and natural leaders of the people out of account. The sooner the Regulations are modified the better.

77. The *Sansad Vahika* having recommended an Uriya member for the Bengal Legislative Council, the *Star of Uthai* observes that "at this time an appeal to race feeling is in every way deplorable." The *Sansad Vahika* answers the charge by the observation that the Uriyas form a backward minority, and it is very necessary that this minority should be represented in the Legislative Council. This is both just and necessary, and no question of race-feeling can be raised on that account.

78. The *Nilaksh Samachar* [Puri] of the 3rd December approves of the amending Regulation, by which those who were members of District Boards or Municipalities for a period of three years will henceforth be able to compete for vacancies in the Bengal Legislative Council, and suggests that Mr. M. S. Das, C.I.E., having thus become eligible, his candidature should be supported by all means, for he has by his past services as a Member of that Council made himself popular among the Uriyas.

79. The *Nilaksh Samachar* [Puri] of the 3rd December states that the Uriyas of the Ganjam District, in the Madras Presidency, have also been stirred by speculations under the Reform Scheme, and that some correspondents of that paper inform the public that the Uriyas living in the Madras Presidency have submitted a representation to the Madras Government, pointing out the necessity of appointing a Uriya member to a seat in the Madras Legislative Council to represent the interests of the Uriyas in that Presidency, who form a minority. The Uriyas of that district recommend that the Raja of Dharakote be appointed a member of the Madras Legislative Council, as his claims are being supported by the Uriya electorate in that Presidency.

80. The *Utkalipika* [Cuttack] of the 4th December gives an account of the proceedings of a meeting of the Uriya community held in Kallikote Town Hall in Ganjam, under the Presidency of the Raja Sahab of Manjara, in which a resolution was passed to the effect that the Government of Madras be requested to nominate an Uriya

URIYA PAPER.  
Dec. 2nd, 1920.

SANSAD VAHKA,  
Dec. 2nd, 1920.

SANSAD VAHKA,  
Dec. 2nd, 1920.

NILAKSH SAMACHAR,  
Dec. 3rd, 1920.

NILAKSH SAMACHAR,  
Dec. 3rd, 1920.

UTKALPIKA,  
Dec. 4th, 1920.

gentlemen to a vacant seat in the Madras Legislative Council to represent the interests of the Uriyas in that Presidency. It was argued in the meeting that the Uriyas in the Madras Presidency number about 15 lakhs, and it was very necessary to secure representation for this important minority. The Raja Sahab of Dharahote and the Raja Sahab of Barakhamali were recommended as eligible candidates, whose claims were supported by the Uriyas of that Presidency.

UTTARANCHAL,  
Dec. 6th, 1909.

81. In referring to the speech of Lord Curzon delivered at Edinburgh in connection with the position of India in the British Empire, the *Utkalika* [Cuttack] of the 4th December observes that the speech no doubt

bristles with noble and imperial ideas; but it is a pity that his Lordship, while he was in power in India, did not set up to those ideas.

UTTARANCHAL,  
Dec. 6th, 1909.

82. The *Utkalika* [Cuttack] of the 4th December approves of the appointment of Mr. Amir Ali as a member of the Privy Council in England, and observes that the news will be received with great satisfaction and joy by the members of every native community in India.

RAJAH VANDIA,  
Dec. 6th, 1909.

83. The *Sarvad Vallabha* [Balasore] of the 2nd December regrets to learn that Maulvi Muhammad Abbas Samad, the Sub-Registrar of Balasore, is being transferred to Cuttack. As a Sub-Registrar, he was both able and popular in the Balasore district, as an Honorary Magistrate, he was both just and merciful in that district. As a private gentleman, he was noted for his simple and amiable manners. His services to the Muhammadan community in Balasore were such as to raise him in the estimation of the public.

UTTARANCHAL,  
Dec. 6th, 1909.

84. Referring to the presence of Mr. E. G. Gupta in India, the *Niladri Samachar* [Puri] of the 3rd December hopes that Mr. Gupta will make himself familiar with facts and events brought down up to date, and so analyse and assimilate the truths drawn therefrom as to be able to make himself an able and useful adviser of the Secretary of State for India in England.

UTTARANCHAL,  
Dec. 6th, 1909.

85. The *Sambalpur Havisika* [Bamra] of the 4th December complains that the Sambalpur Post-office does not attend to the public till 12-30 P.M. every day, and that this procedure causes great public inconvenience. The attention of the authorities is drawn to the matter.

UTTARANCHAL,  
Dec. 6th, 1909.

86. The *Utkalika* [Cuttack] of the 4th December regrets to learn that the Government of Bengal has rejected the memorial of the Uriya-speaking inhabitants of the Kharwan State, praying for the use of Uriya as one of the Vernaculars to be taught in that State. The writer observes that a civilized Government has no power to deprive a people of their mother-tongue by the promulgation of coercive rules or repressive measures. Looked at from the people's point of view, the matter is a serious one, and should therefore be again brought to the notice of the higher authorities.

UTTARANCHAL,  
Dec. 6th, 1909.

87. The *Utkalika* [Cuttack] of the 4th December notices with pleasure that the last meeting of the Orissa Agricultural Association, held in their model farm at Cuttack, was successful in every way. The Director of Agriculture and his Assistant were present at the meeting. They were seen to explain the principles of agricultural implements to a number of cultivators and agriculturists who had been brought to the place for training, and who, it is hoped, will return to their individual spheres of action in the interior of the district, wiser and more able to disseminate the principles of improved methods of agriculture among their brethren and co-labourers.

UTTARANCHAL,  
Dec. 6th, 1909.

88. The *Utkalika* [Cuttack] of the 4th December complains that the Cuttack Municipality has acted improperly by giving permission to a Circus party to close up the open space in front of the Civil Court, Cuttack,

( 1735 )

and by realising some money from that party. The writer hopes that the Municipality will not repeat its mistake or folly in the future.

88. The *Garjasthan* [Talcher] of the 4th December thanks the Chief of Talcher for his liberality in granting permission to the poor people of the Talcher Garh to bring timber from the State Reserve Forests, free of duty, for their personal use.

GARJASTHAN,  
Dec. 4th, 1909.

89. The *Nilakshi Samachar* [Puri] of the 3rd December states that the tiger-  
Traffic stopped on the Balasore-Mitrapur Road in the Balasore district, due to the depredations of tigers.  
score reigns supreme in Sapani, and other villages situated between Balasore and Nilgiri, and that on this account all traffic on the Balasore-Mitrapur Road has been stopped. It is said that many heads of cattle and one man have been killed by tigers.

NILAKSHI SAMACHAR,  
Dec. 3rd, 1909.

90. A correspondent of the *Nilakshi Samachar* [Puri] of the 3rd December states that small-pox prevails in Bira Narasimhapur and other villages in the Puri district, that many have died of the disease, and that vaccinators are urgently needed in those parts of that district. The Civil Surgeon, Puri, is requested to depute some vaccinators to the tracts without any more delay.

NILAKSHI SAMACHAR,  
Dec. 3rd, 1909.

91. The *Utkaldeepika* [Calcutta] of the 4th December states that the mela at Dhabaleswar, near the Cuttack town, lasted for five days, that the temple of the God Dhabaleswar was visited by 5,000 pilgrims per day, and that the arrangements made by the Athgarh authorities for its sanitation and for the preservation of the peace thereon were excellent.

UTKALDEEPIKA,  
Dec. 4th, 1909.

92. The *Garjasthan* [Talcher] of the 4th December states that the *Karthi-Purnima* festival in the premises of Goddess *Levi* in Panchgarh, in the Angul district, was celebrated with great eclat. The place was attended by a large number of men and women. The Angul police preserved the peace. The writer suggested that the festival should in future be celebrated in day-time, as winter nights are generally cold and therefore very inconvenient to pilgrims, visitors and sight-seers.

GARJASTHAN,  
Dec. 4th, 1909.

93. All the Native papers of Orissa for the week under report sincerely mourn the death of Mr. R. C. Dutt, C.I.E., who was both a District and Divisional Officer in Orissa for some time. He is looked upon as a meritorious Indian, who had by sheer dint of merit climbed up high in the ladder of the public service. He was the first Indian Magistrate of a district, and the first Indian Commissioner of a Division. After retiring from the public service, he devoted his talents to the cause of literature, and was no less respected as an author than as a statesman. He spent his last days in Baroda, whose Chief had the wisdom to utilise his varied talents. He brought about useful reforms in the Baroda State, which will no doubt do good to posterity. All the papers agree that his place in the Indian community will remain vacant for many years to come, for there is hardly any other Indian gentleman to take his place at once. May his spirit live in peace! May God bring consolation to his bereaved family and children.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,  
The 18th December, 1909.

and by realizing some money from that party. The writer hopes that the

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**REPORT (PART II)**  
**ON**  
**NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL**  
**FOR THE**  
**Week ending Saturday, 18th December 1909.**

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REPORT (PART II)

NATIVE-OWNED ENGLISH DISSEMINATION IN NIGERIA

Week ending Saturday 18th December 1932

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# LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH BY THE BENGAL SPECIAL BRANCH.

[As it stood on 1st January 1909.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 45, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Manmatha Nath Dey, age 40, Follower of Bankipore.	800
3	"Beharce" ...	Bankipore	St-weekly	Sham Shankar Sahai, Follower, and P. P. Sharma of Munshigunge.	750
4	"Bengalee" ...	Calcutta	Daily	S. N. Banerji, Kali Prasanna Sen, age 35, and Kali Nath Roy.	6,000
5	"Bihar" ...	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Follower of Bankipore, age 35, Kayastha.	750
6	"Hindoo Patriot"	Calcutta	Daily	Swish Chandra Barbadhihari, age 40, and Keyash Ch. Kanjilal, Follower, Scaldah Small Cause Court.	800
7	"Indian Empire"	Ditto	Weekly	Kesh Chandra Banerjee, B.A., age 45, Brahmin, and Panchanan Mazumdar, age 35, Hindu Baidya.	1,500
8	"Indian Mirror"	Ditto	Daily	Rai Narendranath Sen Bahadur, age 60, Head of the Mahabedi Society.	1,000
9	"Indian Nation"	Ditto	Weekly	N. N. Ghose, age 45, Bar-at-Law	500
10	"Indian Tit-Bits"	Ditto	Do.	Satis Ch. Mukherjee alias M. Suttie, age 37, Brahmin.	300
11	"Kayastha Messenger"	Gaya	Do.	Jugal Kishore, age 35, Kayastha	500
†12	"Moolam Chronicle"	Calcutta	Do.	Abdul Hamid, B.A., age 37, Muham- madan.	700
13	"Musalmans"	Ditto	Do.	A. Rasool and M. Rahman, Muhammedans	500
14	"Rois and Hayyet"	Ditto	Do.	Jogesh Chandra Dutt, age 55, a Calcutta house-owner.	500
15	"Star of Uthul"	Cuttack	Do.	Kherada Ch. Roy Chowdhry, age 65, retired Head Master of a Government College.	400
16	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 31	3,000

## ADDITIONS TO THE LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS.

†1	"Day's News"	Calcutta	Daily	Babu Premananda Bhattacharya, age 50, Hindu.	500
2	"Karmayogin"	Ditto	Weekly	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
†3	"National Daily"	Ditto	Daily	Babu Premananda Bhattacharya, age 50, Hindu	500

\* Defunct.

† The issue of these papers has been suspended for a time.

LIST OF NATIVE-OWNED ENGLISH IN SPANISH RECEIVED AND DEPART WITH  
BY THE BRANCH ST. JAMES BRANCH.

[List of names and addresses]

No.	Name of Publication	Where published	Year	Price	Remarks
1	"The Spanish Language"	London	1850	1/6	
2	"The Spanish Language"	London	1850	1/6	
3	"The Spanish Language"	London	1850	1/6	
4	"The Spanish Language"	London	1850	1/6	
5	"The Spanish Language"	London	1850	1/6	
6	"The Spanish Language"	London	1850	1/6	
7	"The Spanish Language"	London	1850	1/6	
8	"The Spanish Language"	London	1850	1/6	
9	"The Spanish Language"	London	1850	1/6	
10	"The Spanish Language"	London	1850	1/6	
11	"The Spanish Language"	London	1850	1/6	
12	"The Spanish Language"	London	1850	1/6	
13	"The Spanish Language"	London	1850	1/6	
14	"The Spanish Language"	London	1850	1/6	
15	"The Spanish Language"	London	1850	1/6	
16	"The Spanish Language"	London	1850	1/6	
17	"The Spanish Language"	London	1850	1/6	
18	"The Spanish Language"	London	1850	1/6	
19	"The Spanish Language"	London	1850	1/6	
20	"The Spanish Language"	London	1850	1/6	

ADDITIONAL TO THE LIST OF NATIVE-OWNED ENGLISH IN SPANISH RECEIVED AND DEPART WITH

21	"The Spanish Language"	London	1850	1/6	
22	"The Spanish Language"	London	1850	1/6	
23	"The Spanish Language"	London	1850	1/6	

A LIST OF THE NAMES OF THE NATIVE-OWNED ENGLISH IN SPANISH RECEIVED AND DEPART WITH

representative of the people of the district. It is a body which is elected by the people and which is responsible to them. It is a body which is elected by the people and which is responsible to them.

### Home Administration.

#### (a)—Police.

1119. The *Amrita Bazar Patrika* says the police will never learn. They have searched hundreds of houses on suspicion during the last two years or so, but in almost every case the search has proved abortive. They, however, decline to draw the obvious moral, namely, that the class of persons on whom they rely for information are worthless and that, except when the information supplied by these men is corroborated by independent evidence, so extreme a step as the searching of the house of a respectable person, should not be resorted to. They will not learn this lesson so long as Government remains apathetic and will not interfere with the proceedings of its overzealous subordinates. In the present case, the paper wishes to know what purpose either the copy of the "Gita" or the "Deshar Katha" or the photos of Baba Hopin Chandra or Maulvi Leakt Hossain, not to speak of the shawl or the sample cloths that were taken away, would serve. Was it to justify their extraordinary proceedings that the police took away these things? Such searches are deeply resented by the community, and it is feared they will only add to the existing bitterness of feeling.

AMRITA BAZAR  
PATRIKA,  
22nd Dec. 1906.

#### (c)—Local Self-Government and Municipal Administration.

1120. Referring to Sir Edward Baker's refusal to grant the financial aid asked for by the Municipal Commissioners of Arrah for certain sanitary works, the *Amrita Bazar Patrika* says it fully agrees with Sir Edward Baker that there is nothing like self-help and self-respect—indeed, it is utterly selfish and demoralising for a municipality to beg money when it is a self-governing body. His Honour, however, omitted to take note of one important fact. Are the municipalities really self-governing bodies? Are they free to spend their money in the way they like? And are they financially so strong as to undertake large sanitary schemes without help from Government? With regard to their financial position, it is no exaggeration to say that there is not a single municipality in Bengal which is in a solvent condition, while the utmost limit of taxation in all municipal towns has been reached. As usual the burden of taxation falls heaviest on the poorer residents who are the least benefited. Indeed those who live in municipalities, as a rule, curse their hard lot, and if they yet continue to live in them, it is because they enjoy certain advantages which are not to be had in villages, either for love or money. Consequently the Municipal Commissioners cannot be blamed if they approach the ruler of the province for a loan for drainage and flushing schemes. They would have had no need for it if the filtered water works had not been fastened on them. If the Municipal Commissioners had been left alone and had had the option of spending their money in the way that seemed best to them, then they might have been in a position to act up to the advice of the Lieutenant-Governor, namely, "as they could not manage they should do without the water-works."

AMRITA BAZAR  
PATRIKA,  
22nd Dec. 1906.

#### (A)—General.

1121. The *Amrita Bazar Patrika* states that the Bombay Government notification to Mr. Narasingh Chintamani Kelkar that he was ineligible for election to the Legislative Council, with the Commissioner of the Division's further intimation to him that if he is elected, the election will be liable to be declared void, has surprised Indians throughout the country. If recognised

AMRITA BAZAR  
PATRIKA,  
22nd Dec. 1906.

representative men of the type of Mr. Koller are excluded, it will strengthen the popular impression that the bureaucracy will have none of these people in the Councils who are not prepared to see eye to eye with them in matters of administration. Is such an impression to the advantage of Government? Can it be denied that Mr. Koller voiced an important and growing section of the community, the consulting of whose opinion would be as wise as the contemptuous ignoring of it unwise. The Journal hopes the Bombay Government will take a leaf out of the book of Sir Edward Baker and treat Mr. Koller as Sir Edward treated Mr. S. N. Banerjee.

REVENUE,  
5th Dec. 1909.

1122. The *Bengalee* says that the people are reminded of ancient times that the partition of Bengal is merely a sentimental grievance, and that no real or practical hardship is felt by those who are so loud in their complaints about it. The hollowness of this plea in justification of the gravest administrative blunder perpetrated in the life-time of this generation will now be apparent in the light of the new Regulations in connection with the Reform Scheme. The partition has placed the Bengali-speaking Hindu population in a minority in both Provinces. They are in a minority in the new Province as well as in the old. Are they not, therefore, right when they say that the partition of Bengal was effected with a view to break up the solidarity of the race and to weaken their growing political influence? The Journal can hardly find words sufficiently strong to condemn such a policy which is calculated to deepen the discontent of a class whose power is daily growing and who guide the thoughts and aspirations of their countrymen. It is supremely unwise to do aught calculated to alienate the sympathies of this powerful class of the community. But that is precisely what the Government has done by the partition, and it has aggravated the mischief by the Regulations in connection with the Reform Scheme.

TELEGRAPH,  
11th Dec. 1909.

1123. The *Telegraph* regards the warning given to Baba K. K. Mitter's son that nothing regarding the interview with his father was to be communicated to the Press, as signifying that the authorities are always eager to guard against all disagreeable questions that might possibly be asked if any information about the deportees is made public. Such nervousness on the part of a mighty Government is certainly not commendable. As regards the Press, which they distrust, it is stated that it only brings to the notice of the superior authorities the grievances, if any, of the deportees, and in that way helps the Government in doing justice to the aggrieved party.

ANANDA BASAK  
PATNA,  
12th Dec. 1909.

1124. The *Ananda Basak Patrika* states that the demoralization of a large section of the European community in India began with the lowering of the Government of India through the humiliation of Lord Ripon over the Ilbert Bill. Since then the non-official Anglo-Indians have been exercising a control over the policy of Government in this country in a manner which is far from creditable either to themselves or the ruling authorities. In pre-Ripon days India was governed, so far as the European community was concerned, mainly in the interests of the Civil Service, and this did not affect the people in any very appreciable degree as the number of civilians was not large, and they occupied the highest posts in the service with which the children of the soil had very little to do. The policy, after Lord Ripon, demanded that this country should be governed in the interests of the Anglo-Indian community, civilian and non-civilian, official and unofficial, in matters not only regarding the public service but also in those relating to personal liberty and local Self-Government. It is to this change of policy that the destruction of the representative character of the Municipality of Calcutta and of several other privileges that the Indians enjoyed, is due. The non-official Anglo-Indians dictated and the Government yielded one by one. They declined to be tried by "native" Magistrates, and they were given Europeans in their stead. There would have been some sense in this arrangement if the Indians were allowed the same privilege. But no; the Europeans must try the Indians as usual, while the latter should never be entrusted with the trial of British born subjects! And in this way a severe blow was dealt to the high sense of justice and impartiality that had characterized the British rule of

India. The English nation was justly proud of the policy of equality it had introduced in governing this country, and even the enemies of England were struck with admiration at this noble and generous ideal in British rule in a dependent country. But in order to secure some immediate gain a large section of Anglo-Indian officials and non-officials humiliated a Viceroy, who was not a Bengali but an Englishman, compelled him to resign his post in disgust and ultimately succeeded in introducing a policy which is un-English in its character and opposed to the glorious principles underlying the charter of 1833 and the Proclamation of 1858. Having thus succeeded in establishing their authority over the executive Government, they have been trying to humiliate the High Court. They had, however, hitherto left the learned Judges alone, but even this rule was violated in the case of the universally-respected Chief Justice of Bengal, who was sought to be boycotted at the last St. Andrew's dinner because he administered justice according to his light! How demoralized these Anglo-Indians must be who think that a British Judge is capable of allowing personal feeling to sway his judgment. By such an unworthy attitude they not only do him and his reputation no harm but only expose themselves to the contempt of the general public.

1125. The *Indian Patriot* observes that the Customs Preventive Service has been made the monopoly of Europeans and Eurasians, the admission of Indians, however qualified, having been strictly prohibited. There were non-admissions for Indians in days gone by to many other branches of the public service, but that restriction has gradually been swept away. It is, consequently, quite incomprehensible to the journal why the Preventive Service should still continue to be the monopoly of Anglo-Indians. If the sole monopoly and exclusive enjoyment of this privilege could be taken away from them in connection with other branches of the public service, it cannot be understood why the Government should keep in force the restrictions upon Indians entering the Preventive Service. If they fail to come up to the required standard of proficiency, they can be disqualified. But the door must not be barred against Indians. They want a fair field and no favour. The crime of colour must not be allowed to stand in their way.

REVENUE DEPARTMENT  
14th Dec. 1902.

### III.—LEGISLATION.

1126. The *Indian Empire* says the best thanks of the people are due to the authors of the Reform Scheme for the concession with regard to interpellation in the Councils.

REVENUE DEPARTMENT  
14th Dec. 1902.

This is a privilege, the importance and necessity of which can never be over-estimated. The power of interpellation is everywhere regarded as a valued privilege, and discussion in Council of matters of general public interest offers a safety valve of great potentiality. India is a land where official vagaries are neither infrequent nor always ordinary. Instances of executive high-handedness, police excesses, assault on Indians, vagaries of the heads of offices and departments follow one upon another's heels in such quick succession as always to keep up the agitation, as it were. It is such incidents that go straight to the hearts of the people, whether educated or illiterate. The general public do not always understand intricate questions of law or politics, nor do they often care to understand or discuss them. But each case of police oppression, executive high-handedness or official vagary, stirs them to their depths and finds an echo in every heart, whether they be directly concerned or not. In the event of any such occurrence resort to law Courts or appeal to higher authorities scarcely ever avails. The only remedy against such incidents is, therefore, interpellation; and although so far it has not been successful in many cases, yet the people have some faith in its efficacy, while the officials too regard it as a public exposure and dread it more or less.

1127. The *Bengalee* declares that the *Englishman* which is almost unsurpassed as a captious critic and a consummate master of vilification, is never ashamed of its own errors though it is quite unapologetic in its criticism of others. The *Englishman*

REVENUE DEPARTMENT  
14th Dec. 1902.

apparently regards itself as privileged to indulge in any number of misrepresentations with impunity, but when any one, who has the misfortune to differ from it happens, either inadvertently or through inaccurate information, to commit the slightest mistake of fact, the paper reveals its animosity to him in its choicest style. In its leading article of the 22nd November, the *Beagle* referred to the very different and disproportionate standards of qualification prescribed for Hindu and Muhammadan voters in the new Province. The journal was led to believe that they referred to the mixed electorate for the landed interest, and it regrets that this was due to a misleading head-note to the information supplied to it. But can the most thorough going apologist of these one-sided and almost arbitrary rules and regulations say, asks the journal, why the property qualification for the fixed electorate should have been placed so high, and that of the special Muhammadan electorate so low? Is it not the case that these standards were arrived at after a prolonged and laboured calculation to introduce in the name of liberalism, a large element of illiterate dummies in the one case and to exclude the sturdy educated middle class population? Was the process analytic or synthetic in its character? And, last of all, is there anything to show that all the various tests adopted have been uniform throughout the Province? These are some of the questions which the Hare Street oracle must be prepared to answer before he can be allowed to indulge either in his customary equivocations, or in his bickerings and snappish criticism. The journal is utterly opposed to any special electorate whether it be for the Hindus or Muhammadans. They are one nation and they demand national and not sectional representation.

INDIAN MIRROR,  
22d Dec. 1909.

1148. While admitting that the Reform Scheme has some defects, the *Indian Mirror* thinks it will be unjust to blame Lord Morley for them. It is obvious that, where such

The Reforms.

a variety of interests are concerned, it is impossible to frame a scheme calculated to give satisfaction to all. It is said that it will take three years to have the rules amended. This is not a long time and a good deal of experience of the working of the rules will have been gained by then. In the meantime such things as could be remedied have been remedied. The journal is however glad to see that the Reforms have aroused genuine enthusiasm among the landholders as well as the Muhammadans. Whether all of them are fit or not, is another matter, but it is a great thing that they should be made to take an intelligent interest in the political problems of the country.

RESCALER,  
11th Dec. 1909.

1129. In His Excellency the Viceroy's speech at Madras regarding the Reform Scheme, the *Beagle* finds ample evidence that the official mind has not yet grasped the real

Lord Minto on the Reforms.

cause of the dissatisfaction which the Regulations have caused. If things were as the Viceroy describes them to be—if the principles of the Regulations were all right and if they were defective only in details—the advice emanating from the Viceroy would, indeed, be the soundest conceivable and would doubtless be accepted. But the very principles underlying the Regulations are vicious. It is not to any purpose to say that the Regulations do not alter the character of the Councils Act. The Act was the merest skeleton; it was left to the framers of the Regulations to supply flesh and blood to it. But the Regulations have succeeded in reducing every one of the important principles underlying the Act to nullity.

TELEGRAPH,  
11th Dec. 1909.

1130. With reference to the rules regarding interpellations in the Councils, the *Telegraph* says that although the Regulations provide that "a member can now

The Reforms.

demand that formal answer to a question shall be supplemented by further information," and that "discussion will no longer be confined to legislative business and a discursive and ineffectual debate on the budget, but will be allowed in respect of all matters of general public interest," it is also provided that the President can, if he chooses, put his veto on any question, or any part of any question which, in the opinion of the Governor-General, is not conducive to public interest. The journal asks whether this clause does not meet the requirements of the bureaucracy to a T. The boasted privilege of interpellation is thus likely to prove an illusion just as it is at present.



21/11/1907  
20/11/1907

BENGAL  
24th Dec. 1906.

way responsible for it. Even at the last moment the Regulations could have been suspended and amended, and the Councils constituted a month later. Such a procedure would have reconciled public opinion and would have helped to remove the most objectionable feature of the Regulations.

1134. The *Bengalee* observes that when men in the position of the signatories of the manifesto of the Bengal Indian Congress in terms of the strongest condemnation of the Regulations, the intensity of public feeling on the subject may readily be imagined. The manifesto explains the reasons for the aloofness of the Bengali community in respect of the new Councils. It is no exaggeration to say that the Regulations came as a bolt from the blue—a most unpleasant surprise to the educated community in these provinces who, but for them, would have cordially co-operated with the Government in inaugurating a policy of conciliation which in its ultimate developments it was confidently expected, would bring about the modification of the Partition. The signatories express the hope that the Regulations would be modified. The journal joins in that hope, and says it is a thousand pities that the new scheme was not launched amid the enthusiastic support of the educated community who alone can substantially contribute to its success.

BENGAL  
24th Dec. 1906.

1135. In publishing an extract from "the Hindustan Review," of Upper India, showing how deep and widespread has been the sense of disappointment and regret at the Regulations connected with the Reform Scheme, the *Bengalee* says the Government has thrown away a golden opportunity which may never occur again, and that serious mischief has been done by the irritation and disappointment which the Regulations have caused and the loss of confidence in the Government which it must produce.

BENGAL  
24th Dec. 1906.

1136. The *Bengalee* learns that the elections by the local bodies in the Dacca Division have resulted in the return of two Muhammadan candidates—the Hindu candidates being all defeated. This will have the effect of still further reducing the Hindu representation in the Council of the new Province where the Hindus are in a minority. In view of this result the journal asks where is the justification for the special Muhammadan electorate in the new Province? The Muhammadan electorates have been created apparently under the belief that the Muhammadan community have little or no chance of being represented in the Councils through the ordinary electoral bodies. But if the local bodies return Muhammadans equally with Hindus and, it may be in greater proportion, the justification for the special Muhammadan electorates completely disappears. On the contrary the result of the elections by the local bodies of the Dacca Division point to the clear necessity of creating special electorates for the Hindus. If the Government were consistent, this would be done. But the principle which seems to have been followed is that there should be special electorates only where Muhammadans are concerned.

ANANDA BASU  
PATNA,  
7th Dec. 1906.

VI.—MISCELLANEOUS.  
1137. Referring to Mr. Yule's speech at the meeting of the Bengal Coal Company, the *Ananda Basu Patrika* says it is not generally known that when Midnapore was given out to be the centre of sedition and anarchy, and every European in the country had his revolver constantly with him, Mr. Yule was besieged by some of his Indian friends to institute an enquiry into the matter. He said that every European he knew was under the firm conviction that the Midnapore affair was true, and it would be useless for him to try to persuade them that it was otherwise. He, however, said that he would be glad to hear the other side of the question and judge for himself if the European community had anything to fear. Accordingly a few Indian gentlemen, headed by Mr. K. B. Dutt, saw Mr. Yule at his place, and Mr. Dutt told him the whole story in minute detail—the same story that he later on narrated to the Chief Justice when arguing the Midnapore case before his Lordship. Mr. Yule was so impressed:

with what he heard from Mr. Dutt that he had observed that he was convinced that the police had made a mountain of a mole-hill. And the result of the trial in the High Court showed that Mr. Yale had not been hounded by his Indian friends. Referring to Mr. Graham's speech at the St. Andrew's dinner, in which reference was made to the existing political situation, the journal asks whether, if the situation was really as described by Mr. Graham, he and his people would come to stay in the country even for a moment. By raising this cry of "the wolf" he is certainly not serving the interests of European merchants, but doing them the greatest disservice possible. For, if the idea were circulated, in season and out of season, by men of Mr. Graham's position, that India was the land of sedition and anarchy, very few British merchants would care to invest their money in this country.

1138. The *Aurita Basar Patrika* declares that even the finding of picric acid in the mislaka wool, does not prove that the

The Ahmedabad outrage.

outrage was the work of an organised society. The veil of mystery still hangs over the Ahmedabad incident. The latest news about it is that the two persons who were arrested on suspicion in this connection have been released. This means that the matter stands in the same position as it did when the incident occurred. This is much to be regretted, for it is of equal interest to the Government and the people that the real facts of the occurrence should be brought to light.

1139. The *Aurita Basar Patrika* observes that although up till now

Public-mongers in India.

nothing has transpired to connect the Ahmedabad outrage with any anarchist organisation, yet it has been accepted as such and the ears of the English public poisoned against Indians and would be pro-Indian M. P. It is incomprehensible that such an outrage could have been perpetrated in broad day-light and the culprit remain undetected, guarded though His Excellency was. It is well known how, when the bomb scare had subsided to a large extent, a number of bombs came to be systematically thrown at trains running between Kankinara and Shamnagar, on one occasion in the very presence of the punitive police who were posted all along the line; and yet strangely enough not a single culprit was detected, though hundreds of houses were searched by the police.

1140. In urging the necessity of a united congress, the *Aurita Basar*

United congress or no congress.

*Patrika* expresses the opinion that the conventionalists of Bengal committed a great mistake by attending the Madras Congress. If they had left it alone, the devoutly wished for united congress might have been an accomplished fact. For a congress without Bengali delegates would be like the play of Hamlet with the part of Hamlet left out, and the promoters of the moderate congress would have felt disposed to give in. The cause of a united congress will be lost for ever if the same mistake is repeated by joining the Lahore Congress. Not only will such a course be contrary to their own declared convictions, but the public will be justified in holding them responsible for the failure of a united congress which is so indispensable for the national progress.

1141. The *Indian Mirror* states that Sir George Clarke has rightly

Sir George Clarke's exhortation to the Anglo-Indian community as to how to treat the Indians.

observed that the people of this country are naturally courteous and peculiarly sensitive. The Indian, whether he is educated or not, is sensible of any kindness that may be shown to him. It is not at all difficult, therefore, for the European to win the heart of the Indian. Similarly if the Indian approaches the European in a trustful spirit, he will find in him a ready friend and sympathiser. Let there be an abundant display of sympathy and the racial barriers will break down in no time.

1142. The *Bengalee* says those Indians who will be in the Council, as well

The enlarged Councils and our duty.

as the bureaucracy, must be made to realise that a vigorous and awakened public opinion watches their movements with the keenest interest. And in order that this may be effectively done, it is necessary that public life itself should be organized on a sounder and more representative basis than it is to-day. Thus only can the legislature and the executive be made to feel that it would be

ANANDA BASAK  
PATNA,  
7th Dec. 1909.

ANANDA BASAK  
PATNA  
6th Dec. 1909.

ANANDA BASAK  
PATNA,  
6th Dec. 1909.

INDRAN MISHRA,  
10th Dec. 1909.

BENGALURU,  
10th Dec. 1909.

